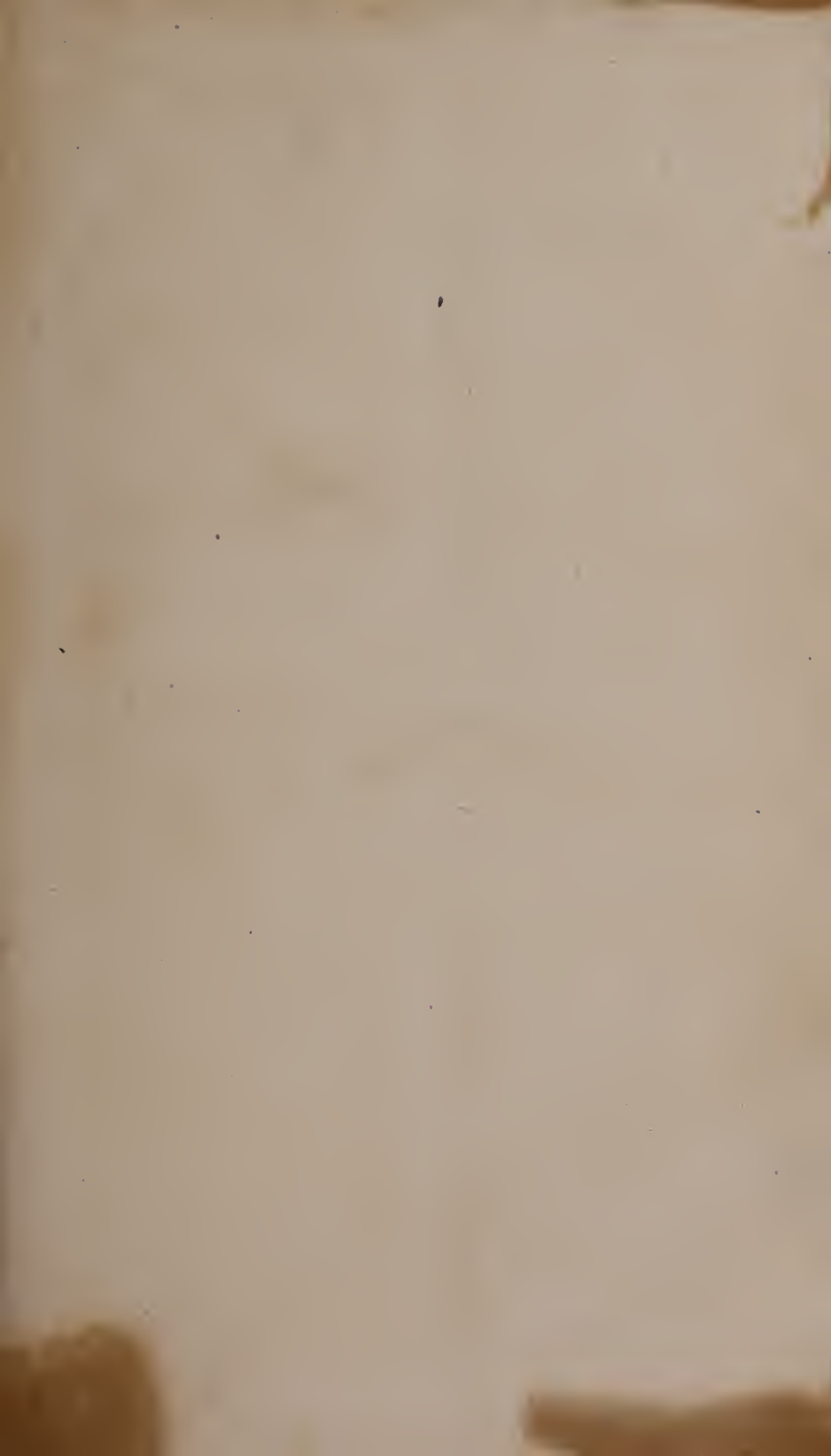


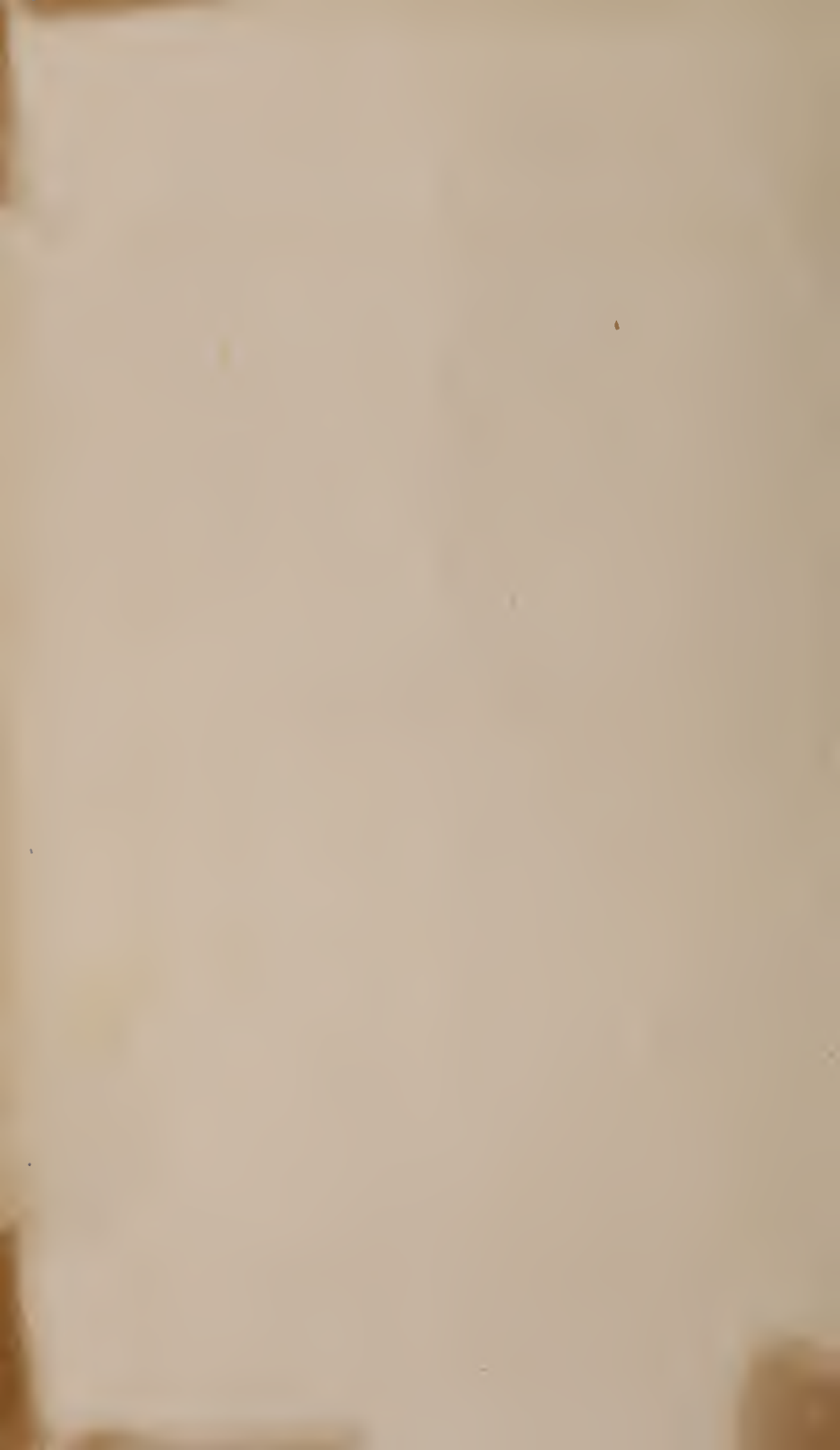
47-5-
30

LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

Case,.....*Division* **I**
Shelf,.....*Section* **7**
Book,.....*No.*.....







✓
J. F. THE

BANNER OF THE COVENANT.

1850.

CONDUCTED BY

THE SECRETARIES OF THE BOARD OF MISSIONS OF THE
REFORMED PRESBYTERIAN CHURCH.

“For Christ's Crown and Covenant.”

PHILADELPHIA:
PUBLISHED FOR THE BOARD, BY GEO. H. STUART, TREASURER,
NO. 14 STRAWBERRY STREET, OR 13 BANK STREET.

1850.

Banner of the Covenant.

DECEMBER, 1850.

Theological Discussions.

THE FRIENDS OF AN INSPIRED PSALMODY DEFENDED.

[Concluded from page 346.]

A few words in vindication of the treatment which the "version," as it is called, of Dr. Watts has received from the friends of an inspired psalmody, and we shall bring this defence to a close.

The Dr. speaks of this "rich and beautiful version," as being "denounced." It is quite probable that much has been said in relation to it that should not have been said, but we would respectfully submit it to our friend, whether he can find any thing more harsh and offensive among the opponents of this "version," than he has employed in speaking of the one which has been displaced by it, and that, too, in the very same sentence in which he complains of denunciation? Did he think, when saying that "the miserable doggerel of Rouse is sung, or attempted to be sung, to the no small annoyance of all correct taste for the harmony of numbers or the charms of music," that he was himself using the language of denunciation? Let the reader bear in mind, too, that the friends of this version have never "excluded" Dr. Watts' hymn book "from the sanctuary." They have only said that the one which they have, and which they have received from the Westminster General Assembly, and from the General Assembly of the church of Scotland, shall not be excluded by it from the sanctuary. If the simple fact of exclusion is to constitute a ground of charge, we think our friend and those who sympathize with him are liable to it. It is *they* who have excluded a version from the sanctuary, not we. If the claims of these respective versions are to be decided by a reference to the authority with which they come to us, the decision must be given in favour of the one which has been excluded from the sanctuary, to make room for that of Dr. Watts. Suppose we view it simply as "Rouse's version," (which by the way it is not, as it underwent material alterations after it came from his hands,) is it to be despised on this account? He was, according to "The History of the Westminster Assembly," before referred to, "a highly esteemed member of Parliament," and was also a member of the Westminster Assembly. He was also provost of Eton college; and any one who has read his "Academia Cœlestis," cannot but be impressed with the conviction that he was a man of vast erudition, as well as deep and fervent piety. The "version" of Dr. Watts has the authority of the General Assembly of the United States in this country, and has not the version of Rouse the same authority? The History before referred to, tells us that it is

“still authorized” by this body. But in addition to this, this version was adopted by the Westminster Assembly of Divines, and afterwards by the General Assembly of the Church of Scotland, after a careful revision, in which they were for at least three years employed. This is the version which Dr. Neill speaks of as a “miserable doggerel.” By way of an offset to the remark of Dr. Neill, the reader may call to mind the recommendation of it by Dr. Owen, &c., to which we have already directed his attention. Dr. Ridgely also gives it the preference to any which he had seen. The same preference for it is expressed by Rev. William Romaine of the Episcopal Church. Here let me also quote the remark of the pious and amiable M^cCheyne in relation to it. All who know any thing of this devoted servant of God, know that he was not only as free from prejudice as is common to mortals, but possessed a highly cultivated and poetic taste. In an excellent treatise, entitled “Daily Bread,” under the head of “Directions,” he gives the following. “The metrical version of the Psalms should be read or sung through at least once in the year. It is truly an admirable translation from the Hebrew, and is frequently more correct than the prose version. If three verses be sung at each diet of family worship, the whole psalms will be sung through in the year.” We think, too, the great length of time in which it has been in use, and the strong attachment with which it is cherished, are pretty conclusive evidences, that, whatever may be its defects, it is not destitute of poetic taste. It has at least the poetry of thought, if there is any of it in the Psalms of David, for we think it would be hard to discover a thought there, which is not brought out in this version, and that, too, almost in the very words of the prose; and where there are variations between them, there is sometimes a greater conformity to the spirit of the original. We shall here give a scale, (for this we are indebted to the 6th volume of the Religious Monitor,) which exhibits all the variations of any consequence in the first two Psalms, from which the reader may form an idea of its faithfulness as a metrical translation.

	<i>Prose Translation.</i>	<i>Verse Translation.</i>	<i>Signification of the word in the original.</i>
Psalms i. 1.	Blessed is the man.	That man hath perfect blessedness.	O the blessednesses of the man, or most blessed is the man.
do	Walketh not.	Walketh not astray.	Departs, walks away.
do	Seat.	Chair.	Latin, Cathedra, the chair occupied by one teaching or presiding.
4.	Driveth away.	Drives to and fro.	Scattereth, disperseth.
6.	Perish.	Quite overthrown.	Destroyed, lost.
Psalms ii. 1.	Imagine.	Mind.	Meditate.
2.	Rulers.	Princes.	Princes, Counsellors, those next the king.
2.	Take counsel together.	Combined to plot.	Consulted together, conspired.
5.	Sore displeasure.	Rage.	Rage, fury.
6.	Set.	Anointed.	Anointed.
7.	My son.	Mine only son.	My son.
8.	Uttermost parts.	Utmost line.	The borders or utmost lines of the earth.

The Dr. seems to insinuate that this version cannot be sung. He speaks of it as being “attempted to be sung.” We presume the remark was not designed to apply to the two which have been selected by his own church and placed among their hymns; or perhaps they have

changed their character since they have received the *imprimatur* of the "General Assembly of the Presbyterian Church of the United States." If he will favour any of the psalm-singing churches with his presence, he will find that those who use this version have no difficulty in singing it. There is one thing of which we can assure him, he will not see what he acknowledges to be the case with the congregations of his own church, the singing "confined to perhaps less than half our congregations." As a specimen of the way in which Rouse's version is "attempted to be sung," we may take the following account of the meeting of the last General Assembly of the Free Church of Scotland, given by a correspondent of the Presbyterian, and one whom we take to be a member of the Presbyterian church in this country.

MESSRS. EDITORS:—While here, I spent one evening in the General Assembly of the Free Church of Scotland, in Canon Mills' Hall. This is a singular building, covering a great surface, and capable of seating three thousand people; with a low roof, through which it is lighted by means of sky lights. The seats gradually rise from the centre to the outside walls. It was literally crammed—every seat being occupied; I was glad to get standing room. As that great concourse of people united in singing the ninety-sixth Psalm, with that enthusiasm and earnestness so peculiar to Scotchmen, every one joining, it formed a noble chorus, the mighty swell of which seemed almost sufficient to raise the roof from off the walls. No organ or other kind of instrumental music was needed there. Every one sung as best he could, and truly it was a glorious concert. * *

We would not have said so much in defence of this version, had it not been for the Dr.'s remarks, and did we not know that false impressions exist among our brethren of other denominations in relation to it. That it has serious defects, as might readily be presumed, considering the great length of time since it was made, we freely admit. We think that either a new version, or an improvement of our present version is greatly needed; and if the Dr., or the church to which he belongs, can present us with one, (and we believe this quite possible,) having the same claims as a metrical translation as our present version, and free from its defects, we shall most cordially receive it, and we think we can make this remark in behalf of all its friends. If our brethren will continue to express their surprise that we use this version, we can only reply to them as Romaine did to those who thought it so strange that he should use the version of Sternhold and Hopkins:

They wonder I would make use of this version, which they think is poor, flat stuff, the poetry is miserable, and the language low and base. To which I answer, they had a scrupulous regard for the very words of Scripture, and to these they adhered closely and strictly; so much as to render the versification not equal to Mr. Pope. I grant it is not always smooth; it is only here and there brilliant. But what is a thousand times more valuable, it is generally the sentiment of the Holy Spirit. That is very rarely lost. And this should silence every objection—it is the word of God. Moreover the version comes nearer to the original than any I have ever seen, except the Scotch, of which I have made use, when it appeared to me better expressed than the English. You may find fault with the manner of ekeing out a verse for the sake of the rhyme, but what of that? Here is every thing great and noble, although not in Dr. Watts' way or style. It is not like his fine sound and florid verse; as good old Mr. Hall used to call it, *Watts' jingle*. I do not match those psalms with what is now admired in poetry; although time was when no less a man than the Rev. T. Bradbury, in his sober judgment, thought so meanly of Watts' hymns as commonly to term them *Watts' whymns*. And indeed compared to the Scripture, they are like a little taper to the sun: as for his psalms, these are so far from the mind of the Spirit, that I am sure if David was to read them, he would not know any one of them to be his.

But here the inquiry may be made, why not use the version of Dr.

Watts? The friends of an inspired psalmody are often met with this inquiry. To us it seems strange indeed, that any one acquainted with the psalms of Dr. Watts should make such an inquiry; but as it is made, and doubtless sometimes made in all sincerity, it deserves an answer. We cannot think that our worthy father, when he complains of the treatment which these psalms have received, designed to create a false issue between himself and those whose views he condemns; although, beyond all question, his remarks have this tendency. We would therefore respectfully submit to his consideration the following reasons for the opposition which we manifest to the use of these psalms.

1. We do not regard them as a "version" of the Psalms of David, in any proper sense of that term. What is a version? Webster defines "version" to be "the act of translating; the rendering of thoughts or ideas expressed in any language into words of like signification in another language." A version is according to him a "translation, that which is rendered from another language." The correctness of this definition we presume will not be questioned. Now, Dr. Watts expressly says, in a note to the preface, "Since the sixth edition of this book, (meaning his hymns,) the author has finished what he had so long promised, namely, the Psalms of David, imitated in the language of the New Testament." We would then submit it to the candour of Dr. Neill, whether, Dr. Watts being judge of the character of his own production, we can attach to this production the character of a *version*? Are the Psalms of David, "imitated in the language of the New Testament, a version?" This is the question. If it be not, why call it by this name? Who thinks of imitations when they hear of versions of the Scriptures? Dr. Neill may prefer an imitation, but what we want is the *thing itself*. This we have not in the songs of Dr. Watts. Give us a faithful version containing this, and we promise you not to "exclude it from the sanctuary."

But, moreover, we deny that it even deserves the name of an imitation. We shall here again make our appeal to Dr. Watts himself. He expressly says, in his preface, "It must be acknowledged that there are a thousand lines in it, (the Psalms of David,) which were not made for the church in our days to assume as its own." Of course they have been omitted. Where, then, is the imitation of these thousand lines? He further tells us that he "has entirely omitted several whole psalms, and large pieces of many others;" where is an imitation of these psalms? But has he left them out as unfit to be used in the worship of God? No; had he merely done this, our feelings would have been far less shocked. He has given the whole one hundred and fifty "Psalms of David, in metre," though several whole psalms, and large pieces of many others have been entirely omitted, according to his express declaration. Let us look, for instance, at the 109th psalm. The original, as we have it in our prose and in our metrical translation, contains thirty-six verses; that of Dr. Watts contains six verses, and there is not an idea in the one to be found in the other, unless it be the address in the first line, "God of my praise." The psalm, as it comes from God, is taken up with a fearful description of the awful doom of his implacable enemies, and is applied in the New Testament to Judas. The subject of Dr. Watts' imitation—of Dr. Watts' "*version*," is "Love to enemies from the example of Christ." Can there possibly be a greater perversion of language than to call this a version of the 109th psalm?

and yet Dr. Neill charges the friends of an inspired psalmody with excluding Dr. Watts' "rich and beautiful version of the Psalms from the sanctuary." What would he think if the Apocryphal psalm, in the Septuagint version of the psalms of David, were published to the world, and used in the worship of God as one of the psalms of David, and shall he think it "strange" that we are unwilling to admit into the sanctuary, as a version of the psalms of David, psalms which, in the language of the pious Romaine, "are so far from the mind of the Spirit, that I am sure if David were to read them, he would not know any one of them to be his?" How could we regard with feelings of complacency their introduction into the sanctuary, as a version, believing, as we do, with Professor Alexander of Princeton, that they are "*all* intended to be used in public worship;" and believing, also, with the same author, that "the arrangement of the Psalms was the work of Ezra, the inspired collector and *reducteur* of the canon?" No, we cannot so regard their introduction. We must continue to protest against it, however strange our opposition may appear to the admirers of what they call "Dr. Watts' rich and beautiful version of the psalms." We shall bring our remarks on this point to a conclusion, by calling the attention of the reader to the sentiments expressed by George Junkin, D. D., a learned and highly esteemed divine of the Old School General Assembly Presbyterian church, and who therefore cannot be supposed to be influenced by sectarian "prejudice." In his work "on the prophecies," page 231, he thus remarks: "Dr. Watts has attempted, professedly, to *improve* upon the sentiment, the very matter, and the order, by various omissions and additions, to fit the psalms for Christian worship. This is unfair. If Pope had taken the same license with the Poems of Homer, all the amateurs of Greek poetry in the world would have cried, Shame on the presumptuous intruder. But it is a pious and zealous Christian divine who has taken this liberty with the songs of Zion, and almost the whole church acquiesce in it. What would we think of the French poet, who, proposing to enrich French literature with a versification of the masterpiece of the English muse, should mangle and transpose the torn limbs of the Paradise Lost, until Milton himself might meet his first-born on the highway and not recognise it? And must this literary butchery be tolerated, because, forsooth, the victim is the inspired psalmist? Why should the heaven-taught bard be misrepresented thus? Let us rather have the songs of inspiration as God inspired them, and as nearly as is possible, and consistent with the laws of English versification. God's *order* of thought is doubtless best for his church. If any one thinks he can write better spiritual songs than the sweet singer of Israel, let him do it; but let him not dress the savoury meat which God has prepared, until all its substance and savour are gone, and then present it to us as an imitation of David's psalms!"

2. We cannot give our consent to the introduction of these songs of Dr. Watts into the sanctuary, not only because, in receiving them, we would have only the name without the reality, but because they have been prepared upon a principle which we regard as exceedingly objectionable. It is surely but fair to go to an author's preface to ascertain the principle upon which he has composed his work. Now by reference to the preface of a copy which we have in our possession, we find the Dr. declaring his own design to be "to accommodate the Book of

Psalms to Christian worship." To this principle we can by no means give our consent. We believe, with the pious Bishop Horne, as quoted by Dr. Neill himself, that the psalms are "no less adapted to the circumstances of Christians under the gospel than they were to God's people under the law." Again, Dr. Watts says, after lamenting the "indifference" with which the ordinance of praise is regarded, "I have long been convinced that one great occasion of this evil arises from the matter and words to which we confine all our songs." This involves in it a serious reflection upon the character of the Divine Psalter which we cannot but contemplate with grief and pain. Again, after quoting a portion of the 69th psalm, (a psalm applied by the Apostle to the crucifiers of our Lord,) he adds, "which is so contrary to the *new commandment*, Love your enemies." He also speaks of "the powers of our souls being shocked on a sudden, and our spirits ruffled," by the singing of certain portions of the psalms. He therefore informs us that, "Where the psalmist uses sharp invectives against his personal enemies, I have endeavoured to turn the edge of them against our spiritual adversaries, sin, Satan, and temptation." These quotations are only specimens of much more of the same character which might be adduced to show the principle upon which these songs were prepared by Dr. Watts. We have quoted the Dr.'s own words, and there is no mistaking their meaning or import. We feel it to be altogether unnecessary to make any remarks with the view of showing the impropriety of this principle, and the irreverence which it manifests for those psalms which were given "by inspiration of God." We know of no language employed by the Rationalists of the present day, that can be more objectionable. We can contemplate it with no other feeling than that of grief and sorrow. We bring no charge against Dr. Watts. We have no disposition to detract from the high character which he sustains as a learned and pious divine. Many of his works we have read with profit and comfort. We can say, as Toplady, his ardent admirer, has said of him in his "Outlines of the Life of Dr. Watts," in relation to what he calls "Dr. Watts' scheme of one Divine person, and two Divine powers," that we are "happy in believing that the grace and faithfulness of the Holy Ghost did not permit him to die under the delusions of so horrible and pernicious a heresy." It is not with Dr. Watts' talents, learning or piety, that we have to do in this controversy, but with the principle, as expressly declared by himself, and as is obvious from his psalms, upon which he has prepared this "rich and beautiful version." It is a principle, dishonouring to that blessed book which has emanated from the "Father of lights," and which as it comes from this Fountain of purity is the source of our dearest hopes and highest joys, and therefore we cannot, by the introduction of this "version" into the sanctuary, give it our countenance.

We have thus, we think, in a very plain and unambiguous manner, laid before such of our brethren as may have thought it worth while to give us their attention, some arguments in defence of a position which a venerable father of the Old School Presbyterian church has seen proper to pronounce a "prejudice." It is for the reader to judge whether we have not been able to give a reason for this position. It is a position to which we have but little inducement to adhere, apart from a conviction of duty, as it subjects us to a separation from beloved brethren, whose society and regards we would esteem it a privilege to enjoy. This pri-

vilege, however, "we feel it to be a duty to forego, rather than worship God in a manner not appointed in his word."

The author of this book congratulates his readers that this prejudice is "yielding by little and little to the force of evidence, and will ere long give place to more rational and liberal views." We know not on what grounds the Dr. has made this statement, but we think that facts do not warrant the conclusion to which he has come, or the expectation in which he is disposed to indulge. Those branches of the church that adhere to a Scripture psalmody have never, so far as we are aware, manifested any disposition to change their position on this subject, and we are very sure that they have been increasing more rapidly within the last ten years than at any former period of their history. We think it highly probable that the number of students at their respective seminaries has doubled within that time, and we doubt not that there are now in circulation four copies of Bibles with psalms, and of psalm-books, for every one that was then to be found. We know that several large editions have lately been published. But however few and feeble the friends of an inspired psalmody may be (and our worthy father is too well acquainted with the history of the church to judge of the merits of a cause by the number of its advocates,) if our principles on this subject be correct, He, whose eyes are upon the truth, will not suffer them to perish. To Him would we commit them, in the words of the sweet psalmist of Israel:

"Do thou, O Lord, arise, and plead
The cause that is thine own."

[From the Scottish Presbyterian]

MARRIAGE WITH A DECEASED WIFE'S SISTER CONTRARY TO THE WORD OF GOD.

BY DR. WM. SYMINGTON, OF GLASGOW.

A full discussion of the question regarding marriage with the Sister of a Deceased Wife involves points, touching respectively on the law of God, the law of the land, the creed and discipline of certain churches, and the general interests of society. It is to the first of these we are now to confine ourselves—the argument from Scripture.

This is, in some respects, the most important; lying, as it does, at the foundation of all the rest. It is also that which is likely to make the deepest impression on the inhabitants of this country—Scotchmen being always accustomed to appeal to the Word of God as the ultimate standard of right and wrong. But it is not without its difficulties. These arise, in part, from the peculiar delicacy of the subject itself; in part, also, from the verbal criticism to which it is necessary to have recourse; but chiefly from the inferential character of the evidence to be adduced. There are many who will not hear of inference in a matter of this kind. Nothing will satisfy them but express precept. This they arrogantly demand, as if they were entitled to dictate to God in what form he should reveal his will. But it has been held, by many more than the Westminster Divines, to be a sound principle, that *what by good, and necessary consequence, may be deduced from Scripture, is as much the counsel of God as that which is expressed in so many words.* If, indeed, we are not allowed to *infer*, it is comparatively little good that we can expect to derive even from the Bible itself. There must be an end, too, of all reasoning; as every argument supposes an inference—every syllogism *an ergo.*

I. Attention is requested to a few GENERAL PRINCIPLES.

1. *The law of marriage, by which every thing connected with this rela-*

tion is to be regulated, is to be sought for in the Scriptures, especially in the book of Leviticus.

There we have the law of God, and there, also, the only foundation for the laws of man, on this subject. If it is not to be found there, where are we to look for it? If it is not there, it is nowhere. Without the Word of God, the laws of men have no solid basis on which to rest—nothing but the ever-shifting sand of expediency. Discard the Law of God, as contained in his Word, and the whole subject of marriage is thrown loose; is left entirely to the casualty and caprice of mere human legislation. In this case, men do what they choose in regard to this matter, without committing sin. A man may marry any woman whatever—his own sister, his own mother, nay, even his own daughter—without contracting guilt in the sight of God. Such are the monstrous consequences that result from viewing the law of Scripture as not moral, but ceremonial; as not binding upon all, but peculiar to the Jews. It is impossible to show that the laws in question had a peculiar bearing on the Hebrews. Indeed the things prohibited are expressly spoken of as ‘the doings of the land of Egypt,’ ‘abominations,’ ‘abominable customs which were committed by the men of the land’ of Canaan, and whereby ‘the land was defiled;’ showing clearly that they were of a moral nature, and binding on Gentiles and Jews alike (Lev. xix. 3, 27, 29, 30.) The law laid down in the eighteenth chapter of Leviticus may, therefore, be regarded as THE STATUTE LAW OF HEAVEN on the subject of marriage, which accounts for the peculiar solemnity with which it is introduced—‘Speak unto the children of Israel, and say unto them, I am the Lord your God.’

2. *The sexes are to be regarded as convertible.*

Man and woman are placed on the same footing with regard to the law of marriage. What the one may do, the other may do, in like circumstances, and what the one may not do, the other may not do. The permissions and prohibitions of the law apply equally to both. The lawful and the prohibited degrees of marriage to a man in respect of a woman, are the lawful and prohibited degrees of marriage to a woman in respect of a man. This is a sound principle in regard to every thing moral, as well as to that under consideration. It necessarily follows from viewing *men* and *women* as equally moral beings, as alike possessed of immortal souls, and responsible to God. Admit this, and the general principle cannot be rejected, that the sexes are convertible.

3. *In respect to the law of marriage, affinity and consanguinity are held to be equivalent.*

In the case of married persons, the relations of each are alike to both, of the same degree. To the *husband*, his wife’s relations are the same as his own of the same degree; to the *wife*, her husband’s relations are the same as her own, of the same degree. To the husband, as far as marriage is concerned, his wife’s mother, sister, niece, are the same as his own mother, sister, and niece; to the wife, her husband’s father, brother, nephew, are the same as her own father, brother and nephew, as far as marriage is concerned. It is, however, in respect only of the parties themselves united in marriage that this law of affinity holds, and not in respect of their mutual relations. The relations of each are the same to the other, but these respective relations are not the same to one another. The brother of the husband is the brother of the wife, the sister of the wife is the sister of the husband; but the husband’s brother and the wife’s sister are not brother and sister as regards one another. The ground on which this law of affinity rests is that which lies at the basis of the marriage relation, and is recognised in the words of institution—‘Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh,’ (Gen. ii. 24; Mark x. 7, 8.) The peculiar identity constituted by marriage between the parties entering into this state, is such as to give rise to an identity in regard to the respective relations of both. It is of the utmost impor-

tance, in a moral point of view, that this identity be recognised and respected. This is done in the laws of our country as they at present exist. And the principle, that affinity and consanguinity are equivalent, pervades the whole of the eighteenth chapter of Leviticus, where the law of marriage is laid down. It is remarkable that, of the seventeen instances of prohibited degrees which occur in that chapter, *eleven* are cases of affinity, and only *six* cases of consanguinity. There are nearly twice the number of cases of affinity compared with those of consanguinity. From this we are surely warranted to conclude, that affinity constitutes at least as valid a ground of prohibition as consanguinity. The general principle is thus made out, that affinity and consanguinity are equivalent; and it is, therefore, not without good reason that the Westminster Divines have declared, that 'the man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than her own,—(*West. Con.* chap. xxiv. § 4.)

4. *The prohibited degrees all take their rise out of one circumstance, namely, nearness of kin.*

Propinquity is the common root from which they all spring. Foundation is laid for this in what has been already remarked, that married persons are 'one flesh.' If so, *nearness of kin* cannot be affected by the question of affinity or consanguinity. In cases of the one description, as well as in those of the other, therefore, the law of prohibition is nearness of kin. The grand law on this subject is propounded Lev. xviii. 6, 'None of you shall approach to any that is near of kin to him to uncover their nakedness; I am the Lord.' That this passage refers to *marriage*, appears from the words 'to uncover their nakedness.' Its *universality* is expressed in the terms, 'None of you; to any.' The *ground* of universal prohibition is propinquity—'to any that is near of kin to him.' The *stringency* of the law may be gathered from the use of the word 'approach.' And the peculiar *solemnity* with which it is clothed, is brought out in the closing phrase—'I am the Lord.' This verse, then, may be looked upon as containing, what, in the language of modern legislation, may be called the *enacting clause* of the statute—the great principle by which all the succeeding clauses are to be explained. This principle is, that, on the simple score of nearness of kin, marriage is prohibited to persons between whom certain degrees of consanguinity or affinity subsist.

II. With these general principles before us, let us advance to THE PROOF, that marriage with the sister of a deceased wife is contrary to the Word of God.

1. *In the Word of God a man is expressly forbidden to marry his own sister.*

Lev. xviii. 9, 'The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home or born abroad, even their nakedness thou shalt not uncover;' (see also Deut. xxvii. 22.) The argument from this passage is very simple. The verse distinctly prohibits the marriage of a man with his own sister; whether his *full* sister (the daughter of his father and his mother,) or his *half* sister (the daughter of his father or of his mother, by another marriage.) He is not to uncover the nakedness of such. But according to the third general principle, laid down, that affinity and consanguinity are equivalent, this law forbids, not less clearly, the marriage of a man with the sister of his wife. By that principle—a principle, as we have seen, which is in harmony with Scripture, reason, and common law—the sister of a man's wife is the same to him as his own sister; and, consequently, the prohibition which shuts him out from marrying the latter, shuts him out also from marrying the former. Consanguinity forbids his marrying the one, and affinity forbids his marrying the other—for affinity and consanguinity are equivalent. The general principle once admitted, there is no pos-

sibility of evading the force of the conclusion at which we have arrived—that the marriage of a man with his deceased wife's sister is contrary to this part of the Word of God.

2. *In the Word of God a man is forbidden to marry his brother's wife.*

Lev. xviii. 16, "Thou shalt not uncover the nakedness of thy brother's wife; it is thy brother's nakedness." (See also Lev. xx. 21.) No law can be more explicit than that which is here laid down. Now, mark its bearing on the point in hand. This bearing may be exhibited in a two-fold form.

It may first be stated thus:—A man may not marry his brother's wife. If so, as, according to the second general principle, the sexes are convertible, a woman may not marry her husband's brother; if the man may not marry the woman, the woman surely is not at liberty to marry the man: the woman, whom a man cannot marry, cannot, of course, marry that man. Well, then, a woman may not marry her husband's brother; but a *husband's brother* and a *wife's sister* are precisely analogous relations—the only difference being that of the sexes. The sexes, however, are convertible; and, consequently, the law which forbids a woman's marrying her husband's brother, equally forbids a man's marrying his wife's sister.

Or, the case may be put thus:—A man, by the very terms of the law before us, may not marry his brother's wife. A *brother's wife*, however, and a *sister's husband*, are precisely analogous relations. It follows, the sexes being convertible, that the law which prohibits a man from marrying his brother's wife, prohibits a woman from marrying her sister's husband. But when a man marries his wife's sister, the woman must, necessarily, marry her sister's husband; consequently, the law which prevents a woman from marrying her sister's husband, shuts the man for ever out from forming a relation by marriage with his wife's sister.

The inference to which we are thus conducted is no way weakened, but rather confirmed, by the regulation which existed under the former dispensation, authorizing a man to marry his brother's wife under certain circumstances. Deut. xxv. 5, 6, 'If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.' This law formed an exception to the general rule from which we have been arguing; but it, in various ways, confirms that general rule. It, first of all, shows that no authority less than that by which it was enacted could dispense, even for a time, with the obligations of the general rule. Then, the exception having been introduced for a particular specified purpose, supposes that, *in all other cases*, the general rule was binding. And still more, the specific object for which the exception was made having ceased to exist, the original law is left in full force, *without any exception whatever*. If these considerations fail to command concurrence in the permanent obligation of the law in question, we beg to call attention to the fact, that the exceptive law, of which we are speaking, did not merely *permit*, but *oblige* a man, in the given circumstances, to marry his brother's wife. If persons, then, will argue, from this exceptive law, for exemption from the original law on which we have been reasoning, their argument will carry them farther than they intend. It will not merely *permit* them to marry a deceased wife's sister, which is what they want, but it will *compel* them to do so; it will *oblige* every man, whose wife dies leaving a marriageable sister, to marry that sister; and this, we presume, will not always be regarded as either quite convenient or agreeable.

3. *In the Word of God degrees of affinity more remote than that of a wife's sister are prohibited.*

We solicit particular attention to this. It is a point to which great importance is attached. Indeed, we see not how it can be got over by our opponents.

Well, then, look at Lev. xviii. 14: 'Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife; she is thine aunt.' Here is marriage forbidden with an *aunt-in-law*. Look also at Lev. xviii. 17: 'Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are near kinswomen: it is wickedness.' Here is marriage forbidden with a *wife's grand-daughter* (the daughter of that wife's son or daughter, by a former marriage,) that is with the man's *grand-step-daughter*. Now, what is the ground on which such marriages, with an aunt-in-law, or with a grand-step-daughter, are prohibited? Of course, agreeably to verse 6th, on the ground of propinquity—*nearness of kin*; and with regard to the latter of the two cases, this is especially noted in connexion with the prohibition itself—for they are her near kinswomen.' But the parties in question, namely an aunt-in-law and a grand-step-daughter, are, let it be carefully marked, collateral relations of the *second* degree; while a wife's sister is a collateral relation of the *first* degree, one degree nearer than the others. And, if marriage with the former (the more remote) is unlawful on the score of nearness of kin, how is the conclusion to be resisted, that, *a fortiori*, marriage with the latter (the less remote) is unlawful also?

We have thus three separate arguments, any one of which had been sufficient of itself to establish the point in hand; but, taken together, they furnish satisfactory and irrefragable proof of this position—that the marriage of a man with the sister of his deceased wife is contrary to the Word of God.

III. But is there no OBJECTION to all this? Is there not a verse, somewhere in the chapter which has been so often referred to, which is understood to authorize such a connexion as that which we have found to be forbidden? The passage in question is certainly not to be overlooked in such a discussion as the present. Nor have we any wish whatever to keep it out of view. The very reverse, indeed, is the case; as we feel persuaded that, however stumbling it may appear at first sight to such as have not been led to examine carefully into its meaning, this only requires to be done to produce the conviction that it refers to a different subject altogether.

The much-vaunted text to which we refer is Lev. xviii. 18: 'Neither shalt thou take a wife to her sister (*marg.*, one wife to another,) to vex her, to uncover her nakedness, beside the other, in her lifetime.' On this passage we beg to remark:—

1. If taken in the sense attached to it by those who hold the lawfulness of marriage with a deceased wife's sister, it goes to legalize bigamy in every case, except in that of sisters. If a man is only prohibited from taking his *wife's sister* during her lifetime, it follows that he may take *any other woman* while his first wife lives.

2. Only two verses before, a man is forbidden to marry his brother's wife. This, as we have seen, supposes that a woman is not to marry her husband's brother. Is it possible that, with almost the next breath, the Lawgiver can be found neutralizing, nullifying, indeed, that prohibition, by giving his sanction to the formation of an exactly analogous relation, with only a simple change of the sex; this being all the distinction that exists between a *husband's brother* and a *wife's sister*? Is it to be supposed, that in one verse, we have a connexion of a particular kind forbidden, and in the next verse but one, a connexion of precisely the same nature fully authorized?

3. The marginal reading of the passage under consideration supplies the key to its meaning. Instead of the phrase, *a wife to her sister*, read, as in the margin of the common version, *one wife to another*, and the whole aspect of

the passage is changed. Its bearing is no longer on incest, which is the subject of the preceding verses, but on polygamy, of which it gives a pointed prohibition. This is confirmed by the manner in which the original phrase, which is of frequent occurrence, is translated in other parts of the Hebrew Scriptures. Its idiomatic meaning is *one to another*; by which words, or words of corresponding import, it is usually rendered. In some cases it is in the masculine form, in others in the feminine. When masculine, the words, literally rendered, would be, *a man to his brother*; when feminine, *a woman (or wife) to her sister*; but whether masculine or feminine, they mean, idiomatically, *one to another*. The authority of the most learned Hebrew lexicographers can be adduced in support of this. In the passage before us it is, of course, the feminine form that occurs. But the very same phrase, in the very same form, occurs in Exod. xxvi. 3, 5, 6, 17, where we read of the curtains being coupled *together one to another*; of the loops taking hold *one of another*; of the curtains being coupled *together* with the taches; of the tenons being set in order *one against another*. And also in Ezek. i. 9, 23, where the wings of the cherubim are spoken of as joined *one to another*, and placed *one toward another*; and, likewise, in Ezek. iii. 13, where we read of 'the living creatures that *touched one another*.' In short, the phrase in question occurs, in the Old Testament, thirty-five times; in thirty-four out of the thirty-five instances, it is idiomatically rendered by the words *one to another*, or words to the same effect. The thirty-fifth instance is that of the verse now under review, where it is given *literally* in the text, and *idiomatically* in the margin. It requires but that the textual and marginal readings be made to exchange places; *that* in the text being transferred to the margin, and *that* in the margin introduced into its place in the text, to secure perfect uniformity in the places where it occurs. Can any candid individual hesitate to admit that such transposition ought to take place? And, when it has taken place, what becomes of the countenance which the marriage of a deceased wife's sister is supposed to derive from the Word of God? It has vanished like a midnight dream.

4. Nor must we omit to notice the confirmation which the view we have taken of the meaning of this celebrated passage derives from the phrase 'to vex her,' which occurs in the verse itself. Are we to suppose that the only thing that can vex a married woman, is her husband's marrying her *sister*? Would his marrying *any other woman* not vex her? Such, certainly, contrary to all we know, is the conclusion to which we must come, if the view of this verse which we are combating, is taken. That her husband should marry her *sister* during her lifetime would vex her, of course—whether more or less than his marrying another woman, we care not to inquire—but certain we are, that his marrying *any woman whatever*, would inflict a pang more vexatious than language can express; and, therefore, we regard it as utterly inconceivable that the prohibition before us could ever be designed to be restricted to one small class of females. The view we take of it, by giving it a meaning commensurate of the sex, converts it into an interdict against polygamy in every form; and, at the same time restores to the reason assigned an import which finds its confirmation in the bosom of every virtuous female.

These remarks serve to show that the text in question has no bearing whatever on the point in hand. It belongs not to those cases of prohibition which come under the category of *nearness of kin*; the reason assigned takes it clearly out of this class, and places it in another, the generic feature of which is *vexing*. The conclusion, therefore, to which we had come, by a process of inferential 'reasoning out of the Scriptures,' stands unimpaired; and we regard ourselves as entitled to hold it proved, that THE MARRIAGE OF A MAN WITH HIS DECEASED WIFE'S SISTER IS CLEARLY CONTRARY TO THE WORD OF GOD.

‘Wherefore, come out from among them, and be ye separate, saith the Lord, and TOUCH NOT THE UNCLEAN THING; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.’

Practical Essays.

CONTROL OF THE TEMPER.—Who is he that says, he cannot help being angry, or sullen, or peevish? I tell him he deceives himself. We constantly avoid being so, when our interest or decorum requires it, when we feel near those who we know are not bound to bear our whims, or who will resent them to our injury; but what strangers will not endure, we cast upon our friends. That temper can be corrected, the world proves by thousands of instances. There have been those who set out in life with being violent, peevish, discontented, irritable, and capricious, whom thought, reflection, effort, not to speak of piety, have rendered, as they became mature, meek, peaceful, loving, generous, forbearing, tranquil, and consistent. It is a glorious achievement, and blessed is he who attains it.

But taking the argument to lower ground, which I do unwillingly, you continually see men controlling their emotions when their interest commands it. Observe the man who wants assistance, who looks for patronage, how well, as he perceives coldness, or hesitation, does he crush the vexation that rises in his throat, and stifle the indignation that burns for expression? How will the most proud and lofty descend from their high position, and lay aside their ordinary bearing, to earn a suffrage from the meanest hind! And surely those who lean on us, or on whom we lean through our pilgrimage, to whom our accents and our deeds are words, to whom a word may shoot a pang worse than the stroke of death; surely, I say, if we can do so much for interest, we can do something for goodness and for gratitude. And in all civilized intercourse, how perfectly do we see it ourselves to be the recognised law of decorum, and if we have not universally good feelings, we have generally, at least, good manners. This may be hypocrisy, but it ought to be sincerity, and we trust it is.

If, then, we can make our faces to shine on strangers, why darken them on those who should be dear to us? Is it, that we have so squandered our smiles abroad, that we have only frowns to carry home? Is it, that while out in the world, we have been so prodigal of good temper, that we have but our ill humours with which to cloud our fire-sides? Is it, that it requires often but a mere passing guest to enter, while we are speaking daggers to beings who are nearest to us in life, to change our tone, to give us perfect self-command, that we cannot do for love, what we do for appearance?—*Giles' Discourses on Life.*

GROWING IN GRACE.

“If you are growing more holy, you have more desire to conform to God’s holy law than formerly you had. You fear sin more. You watch your heart more closely. You strive more to ‘bring every thought into subjection to the obedience of Christ.’ You have more solicitude for your impatient brother or sister than you used to have. You control your temper better than formerly. You mortify pride. You curb rising passion. You think more of God. You speak more about him. You commune more with him. You labour more for him. You are more willing to give back to him some of the things he has given you, for the advancement of his cause in the earth. Your love is with less dissimulation. You have a greater abhorrence of that which is evil. You cleave more earnestly to that which is good. You are more kindly affectioned to others. You are less slothful in busi-

ness, and more fervent in spirit. You have more relish for the strong meat of the gospel. You not only tolerate, but you find delight in contemplating those doctrines which were once almost offensive to you. You love more and more the place of Mary at Jesus' feet. And yet, it is quite possible it seems to you that you never were so great a sinner as now."—*Genesee Evan.*

THE ONLY QUESTION.

"It is in no superstition that we say, the only question to be asked on any doubtful course of action is, 'Will it please God? Is it for the honour of God?' This is what the Scripture calls "walking with God," and describes as the essential character of virtue. But the majority of mankind add to those questions, will it benefit myself? The statesman asks, Shall I lose power by it?—the merchant, Shall I lose profit?—the tradesman, Shall I lose custom? And this question is the master-key to the diversities of opinion on points which, to the unbiassed mind, are as clear as the sun."

Blackwood's Magazine.

Miscellaneous.

FOURTH REPORT OF THE SCOTTISH REFORMED PRESBYTERIAN SYNOD'S COMMITTEE ON MINISTERIAL SUPPORT.—MAY, 1850.

The simple and definite object contemplated by the scheme which your Committee has been appointed to carry into effect is—"That no minister in this Church shall have a smaller income than £100 *per annum*, with manse, and sacramental and travelling expenses." And the mode of realizing it is by operating, in the first place, upon such congregations (having 150 members and upwards) as are falling short of this, with the view of inducing them to come up at least to the *minimum*; and by proffering aid, in the second place, to weak congregations proportioned to their numbers, circumstances, and exertions, in order to elevate them to the same desirable position.

As the principles and regulations laid down for guiding the Committee's procedure have again and again been submitted to Synod, and received its sanction, it is not deemed necessary to recapitulate them on the present occasion, more especially as they will be incidentally developed in treating of the different classes of congregations.

Class first comprises such congregations as have 150 members and upwards, and in point of support are not below the *minimum*. These are twelve in all. When it is considered that at the commencement of the Committee's operations, there were only *six* congregations in this position, it cannot fail to be truly gratifying to all concerned, that the number has been exactly doubled in three years. Such an increase of self-sustaining congregations is well calculated to induce your Committee to thank God and take courage. Still, however, before taking leave of this class, they would tender with all affection and earnestness a word of warning and admonition. They beg especially to reiterate a suggestion previously thrown out—"That it were exceedingly desirable, that as many as possible of those self-sustaining congregations should aim considerably higher than the *mere dead level of the minimum*." "As a class, they contribute much less in proportion to their numbers and circumstances towards the support of the gospel, than the smaller congregations. And there are at the same time great inequalities among them. One for instance having 150 members, and another 400, give their ministers exactly the same sum. It must not be imagined that the Committee regard the *minimum* as an *adequate stipend*, or that they do not consider it to be the bounden duty of such congregations as are well able to do so, to support the gospel much more liberally. They would look upon it as a most unhappy result indeed, should the idea go abroad, that if a congregation

come up to the minimum, they have done all that is either required or expected of them, although the members, it may be, are not contributing upon an average more than the *half*, the *third*, the *fourth*, or even the *fifth*, of their brethren in smaller congregations." Such a line of conduct must have an injurious influence upon congregations themselves, by fostering and confirming mistaken views and unworthy feelings in regard to the important duty of honouring the Lord with their substance, and contributing towards His cause according as he prospers them—it is calculated also to weaken the hands and paralyze the efforts of small congregations, that are nobly exerting themselves to maintain among them the ordinances of grace. And it must be exceedingly discouraging, and even irritating to the minds of their own ministers, to think that no generous effort is made to afford them an adequate support. The moral effect must be very different in such a case, from that produced upon a minister labouring in a small but liberal congregation. Although doomed to do battle with poverty, he is cheered and sustained by the consideration that this arises not from the want of *will*, but from the want of *ability*, upon the part of his people; while the other is haunted by the painful and chafing thought, that his difficulties spring from culpable and selfish disregard of his comfort, than which few things are more directly calculated to wound the feelings and weaken the hands even of a good man.

In the second class, comprising those that have 150 members and upwards, and yet come short of the minimum, there are just two congregations. There is ground to hope, however, that there will very soon be a marked improvement on the head of ministerial support. "There is a peculiar hardship connected with such cases; for, by one of their general rules the Committee are precluded, in all ordinary circumstances, from advancing any thing out of the fund to those congregations. They rank, and properly rank among the self-sustaining class. And hence, if they decline giving at least the *minimum*, their ministers are placed in the painful situation of being worse supported than some that have much smaller charges." While at the same time their example exerts an injurious influence upon the whole church.

The third class comprises those congregations that have fewer than 150, and not fewer than 125 members.

This is the first of the aid-receiving class, and it consists at present of two congregations.

The fourth class comprises those that have fewer than 125, but not fewer than 100 members, including 5 congregations.

The last class of aid-receiving congregations, those having fewer than 100 members, consists of 11 congregations.

As there is considerable disparity in the sums offered to all the classes of aid receiving congregations, it is proper to remind Synod that this arises partly from some of them declining the first proposal, which would have brought them up to the minimum, thus rendering it necessary to make what is called *a reduced offer*, and partly from the greater liberality of some, in proportion to their numbers and circumstances, than others: while the exigencies of brethren in particular cases have not been wholly overlooked. It has been the anxious endeavour of the Committee to perform their duty faithfully and fairly, and they will be happy to explain any case that may seem to wear an anomalous aspect. It would be an easy matter, were sufficient funds placed at their disposal, and were they disposed to rush without discrimination to the accomplishment of their object—to elevate all the Congregations at once to the minimum: but it must be abundantly evident that such a course (even although practicable) would speedily prove most disastrous, as, instead of stimulating to exertion and liberality, it could not fail to generate a disposition of indolent and selfish reliance upon the general fund, than which nothing can be more subversive of all that is noble and generous. That ministers

should, in certain cases, suffer for a time, by what some may be disposed to regard as too stringent economy, is certainly to be regretted; but all experience proves that great wisdom and untiring vigilance are requisite to guard against abuse, where the administration of public funds is concerned. The experience and difficulties of the Apostolic Churches and Sister Churches in our own day, on this head, are fraught with lessons of significant warning.

At the same time it is worthy of special observation that, as a class, the aid-receiving Congregations contribute more liberally towards the support of the gospel, in proportion to their numbers, than any other. They generally give at the rate of £1 annually per member, and some of them greatly more, for the support of ordinances among themselves, besides their contributions to the general funds of the Church, as will be seen by a glance at the schedules appended to the previous reports. It may be regarded, indeed, as a fact fully established that, except in some very rare and peculiar case, when a Congregation contributes less than £1 per member for the support of the gospel, there is something faulty or defective either in their organization—their standard of liberality—or their teaching and training on this head. Now, were all the Congregations coming up to this very moderate and reasonable standard, which the smaller and poorer ones find no difficulty in reaching, a great and salutary improvement would be the immediate and happy result.

Your Committee feel greatly cheered in recording, with devout gratitude to God, the very encouraging and hopeful success of their labours. Somewhat less than three years ago, the entire Congregations, giving the minimum stipend and upwards, were *six*, whereas now they amount to *seventeen*, while several others are on the very verge of it, and almost all have been considerably elevated. With a corresponding measure of success during *three* years more, which may the Church's exalted Head grant, the object originally contemplated by this scheme will be fully and triumphantly realized.

It is well known to this Court and to the whole Church, that the Committee have hitherto been enabled to carry on their operations *exclusively* by the liberality of generous private friends in Glasgow, and a few others of kindred spirit in various congregations. While laid under lasting obligations of gratitude, however, by these excellent individuals, it has nevertheless been deemed quite inexpedient that a scheme in which the whole Church is so deeply interested, and which unquestionably, in point of importance, stands at the head of all her schemes, should continue longer to depend for its support and consequent existence upon the liberality of so small a number of persons; and, hence, it has been thought indispensable to endeavour to have it placed on a broader and more permanent basis. The Committee therefore unanimously resolved to solicit collections from all the Congregations of the Church in aid of the fund, on the first Sabbath of March last, or any other day, immediately before or after, that might be considered more suitable, and intimation was given accordingly through the pages of the *Scottish Presbyterian Magazine*, and also by circulars. Congregations were at the same time requested to transmit their collections forthwith to the Treasurer, that the state of the fund might be distinctly known before the meeting of Synod.

It rests with the Court, therefore, now to ascertain to what extent this request has been complied with, as the next financial year commences at Whitsunday; and unless the Committee, about to be appointed, have funds at their disposal to meet the demands of the ensuing year, their operations must necessarily be impeded, if not for a time wholly suspended. The sum requisite is just about £300 per annum, and in the deliberate judgment of the Committee, the proper way of raising it is by a collection in all the Congregations on a specified day, and care must be taken to ascertain that every Congregation has had the opportunity afforded of making a collection for this object. No doubt it will be expected, as equity and generosity would

seem naturally to suggest, that the self-sustaining Congregations should contribute the larger proportion; but, at the same time, let the aid-receiving Congregations, and the vacancies, which have a still deeper interest in the matter, not fail to furnish their conscientiously-proportionable contingent. Thus the Apostle's grand principle in a kindred case, will be happily realized:—*For I mean not that other men be eased, and you burdened: but that there may be equality.*

Your Committee take leave to assure Synod of their strong and constantly increasing persuasion of the importance and necessity of vigorously prosecuting this scheme. The decent and competent support of the ministers of the gospel is founded in natural justice and the reason of things. "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" In these and similar cases, all admit that the man who devotes his time, strength, and energies, to the service of others, is justly entitled, in return, to suitable maintenance, and who will deny that the gospel *workman is worthy of his meat, or the gospel labourer of his hire?*

But the claim and obligation in this case are, moreover, of a peculiar and commanding character. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" The blessing of an able and faithful gospel minister is above all computation and all price, and it is consequently most unworthy and ungenerous to grudge in return such a proportion of carnal things as would be deemed wholly inadequate as remuneration by mere worldly men, for far inferior talents and acquirements devoted to secular concerns! It is a strange and melancholy contrast to see the children of this world rewarding services done to them with *gold*; while the children of light, in return for the manna of Heaven, and the water of life, content themselves with casting *small copper* into the treasury of the Lord!

But the duty of competently supporting the ministers of the gospel is sanctioned and enforced farther by express Divine appointment. That the support of the Priests and Levites, under the former economy, rested upon the solid basis of Divine institution, is admitted by all. "Do ye not know that they who minister about holy things, live of the things of the temple? and they that wait at the altar, are partakers with the altar?" A very slight acquaintance with the Old Testament is sufficient to convince any one, not merely that the Priests and Levites enjoyed their portion by express Divine appointment, but that it was a sufficient, and indeed a very ample portion. No fewer than forty-eight cities were appointed for their residence; and for their ordinary support, they had the whole tithes of the land, and free-will offerings besides. But it may be thought, as the old economy has passed away, we have now nothing to do with the law in regard to the support of God's ministers under it. The passage just quoted, however, establishes the point that the principle of that law is still binding upon Christians, for the Apostle immediately adds, "*Even so* hath the Lord ordained, that they who preach the gospel should live of the gospel." *Even so*—that is, on the self-same principle and by the self-same decisive authority, according to which, those that ministered about holy things were to live of the things of the temple, and those that waited at the altar were to be partakers with the altar, is it ordained that they who preach the gospel should live of the gospel. This law stands unrepealed in the statute-book of heaven, its reference and obligation being merely transferred from the service of the tabernacle and the temple to the "ministry of the gospel." Nor is that all; for the Apostle here emphatically declares that it is an express *ordinance* of the Lord Jesus Christ, that they who preach the gospel should live of the gospel. It is not, "even so hath the Lord *permitted,*" or "*indicated,*" or "*recommended,*" but "*even so hath the Lord ordained,*" that they who preach the gospel should live of

the gospel." As a Divine ordinance, therefore, it rests upon the same elevated and stable basis with prayer, the preaching of the gospel, and the sacraments of Baptism and the Lord's Supper. Yes, it should be loudly proclaimed, and distinctly understood, that the support of the gospel ministry is not a gratuity doled out on the principle of an eleemosynary pittance; nor the more just and equitable reward of faithful and valuable services, but that it is an *express ordinance* of the Lord Jesus Christ, and hence equally binding upon the consciences of believers with any, even the most solemn observances of our holy religion. Let pitiful and niggardly professors, who make no conscience of supporting the gospel as God prospers them, know that this is a kindred impiety to unworthy communicating. That same omniscient Saviour, who inspects the guests at his table, sits as of old *over against the treasury* to take cognizance of the gifts cast into it. Might not those, therefore, who complain pathetically of deriving little comfort and improvement from ordinances, do well to reflect that one cause of this may be their *robbing God in tithes and in offerings*, in crossing the very threshold of his sanctuary? "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

These views and considerations are invested with peculiar significance and solemnity by the circumstance that at the commencement of your Committee's operations, fully one-half, it is believed, of the ministers of this Church were unable to live of the gospel, as our Lord hath ordained. Such a state of things, it will be admitted by all, was in the last degree improper and deplorable; and in labouring to wipe away this reproach from the Reformed Presbyterian Church, and place matters on a more satisfactory footing, the Committee feel conscious that they have been engaged in a good work. The minimum aimed at amounts to a bare competency—the smallest sum upon which a minister's family can, with the utmost economy, subsist—and the resources of the Church are amply sufficient, upon the most moderate calculation, to realize, and far more than realize, the object contemplated.

Nor must it be imagined that all that is involved in this scheme is the somewhat more adequate support and consequent improved efficiency of the present ministers of the Church. No, no—there can be no doubt upon the mind of any one who prayerfully considers the gracious promises annexed to *honouring the Lord with our substance*, and the solemn threatenings denounced against those who *withhold more than is meet*, that it would tend greatly to the temporal and spiritual prosperity of the members, were they devising more liberal things on this head. Let them thus prove God, and see whether, according to his own generous promise, he will not *open the windows of heaven and pour them out a blessing, that there shall not be room enough to receive it*.

Besides, the efficient maintenance of this scheme cannot fail to contribute towards securing an adequate supply of qualified young men to carry on the great work of the gospel ministry. The importance of this must be apparent to all. Under God, indeed, it seems to be the grand *desideratum* for promoting the best interests of the Church. Let young men of piety and talent know that, if they devote themselves to the work of the ministry, they will be supported—if they lay themselves out to preach the gospel, they will, as the Lord hath ordained, be enabled to live of the gospel, and you remove one stumbling-block out of their way. The difficulties and discouragements connected with this momentous work are sufficiently great in themselves, and especially in the estimation of those best qualified to undertake it, without having superadded the depressing prospect of a life-long combat with humble poverty. Nothing can be more incongruous than for a Church to set up a high standard of ministerial qualification, and parallel with it a low standard

of ministerial support. How long, O how long, will *the children of this world continue to be wiser in their generation than the children of light?* They know full well that high qualifications and low remuneration are incompatible; and the sooner that the Church pays some attention to the same very obvious truth, the better for all concerned.

Moreover, it is worthy of serious attention that this scheme is intended and calculated to facilitate the settlement of weak, vacant Congregations, and that it has already contributed, in some measure, towards this desirable object. If left wholly to themselves, vacancies of this description could not reasonably expect to obtain settled ministers, whereas, by affording them counsel, sympathy, and assistance, they are encouraged to aim at obtaining stated pastors, and the Church is thus strengthened and extended.

And finally, it is calculated to exert a favourable influence upon the grand missionary enterprise. When the *stakes of the Church are strengthened*, it necessarily makes way for the *lengthening of her cords*. The glaring anomaly is removed of sending forth individuals, and giving them competent support to preach the gospel to the Jews and to the heathen, while her pastors at home are quite unable to live of the gospel. Juster and sounder notions of Christian duty are diffused—when, instead of the maintenance of gospel ordinances at home being regarded as less important and less evangelical in its character than their extension to the wastes of heathenism, the very reverse is seen to be the case; and ministers are encouraged to urge forward the cause of missions when they perceive that the interests of religion at home are suitably provided for and appreciated.

Such being some of the immediate and obvious advantages of this scheme, the Committee beg confidently and anew to commend it to the enlightened and serious regards of the Church: and devoutly and prayerfully to the favour and blessing of her exalted and glorious Head.

PRESBYTERIAN THEOLOGICAL SEMINARIES.

THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.—The Professors of the Seminary are, Archibald Alexander, D. D., Professor of Pastoral and Polemic Theology. Charles Hodge, D. D., Professor of Exegetical and Didactic Theology. Joseph Addison Alexander, D. D., Professor of Oriental and Biblical Literature. James W. Alexander, D. D., Professor of Ecclesiastical History and Church Government.

The number of Students connected with the Seminary during the year has been 136. Scholarships, 33.

WESTERN THEOLOGICAL SEMINARY, ALLEGHENY CITY, PA.—The Professors of the Seminary are, David Elliott, D. D., Professor of Didactic and Polemic Theology. Alexander T. McGill, D. D., Professor of Ecclesiastical History and Church Government. The department of Biblical Literature is attended to by the other Professors. Number of Students, 46. Scholarships, —

UNION THEOLOGICAL SEMINARY, PRINCE EDWARD COUNTY, VA.—The Professors of the Seminary are, Samuel B. Wilson, D. D., Professor of Theology. S. L. Graham, D. D., Professor of Ecclesiastical History and Church Polity. F. S. Sampson, D. D., Professor of Oriental Literature, and Biblical Criticism. Number of Students, 13.

THEOLOGICAL SEMINARY OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA.—(Located at Columbia, South Carolina.) The Professors of the Seminary are, A. W. Leland, D. D., Professor of Theology. George Howe, D. D., Professor of Oriental Literature and Biblical Criticism. Charles Colcock Jones, D. D., Professor of Ecclesiastical History and Church Polity.

NEW ALBANY THEOLOGICAL SEMINARY, INDIANA.—The Professors of the Seminary are, E. D. McMaster, D. D., Professor of Theology. James Wood, D. D., Professor of Oriental Literature and Biblical Criticism. Rev. Daniel Stewart, Professor of Ecclesiastical History. Rev. Philip Lindley, D. D., Professor elect of Biblical Archæology and Church Polity.

RETURN OF THE MISSIONARIES TO NOVA SCOTIA.

Messrs. Clarke and Darragh, about to return to the field of missionary labour in Nova Scotia, would embrace the opportunity of acknowledging, with sincere gratitude, the very great kindness and attention of the brethren of the First Reformed Presbyterian congregation in Philadelphia, and of the First Reformed Presbyterian congregation in New York, since they arrived on their present visit. The visit, to both the older and the younger brother, has been one of the most refreshing and cheering character. To the brethren in Philadelphia and New York, the missionary brethren trust it has not been without satisfaction, and that to the missionary field itself their visit to the United States will be followed with happy results. They would add, that were the field in Nova Scotia better known to the church in the United States, its claims would be more fully recognised.

The missionaries, deeply concerned for the prosperity of the church and for the success of the important missionary enterprise in which they are engaged, do hereby solicit the prayers of the church in this country, that the pleasure of the Lord may prosper in their hands.

New York, Nov. 15, 1850.

ALEXANDER CLARKE,
W. M. S. DARRAGH.

 PROCEEDINGS OF A MEETING HELD IN THE FIRST REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA, OCTOBER 28TH, 1850.

On Monday evening, October 20th, after the services usual in closing a communion season, which had been held by the congregation on the preceding Sabbath, a meeting was constituted for the purpose of hearing addresses from Messrs. Clarke and Darragh, in regard to the Mission in Nova Scotia and New Brunswick. After prayer by Rev. R. J. Black, the Chairman, Mr. J. W. Faires stated the object of the meeting, and gave a cordial welcome to both the respected missionaries. Addresses were then made by Messrs. Clarke and Darragh, which were listened to with great attention. Mr. George H. Stuart presented the following Resolutions, which were unanimously adopted:—

Resolved,—That, as a Congregation, we recognise in the Rev. ALEXANDER CLARKE a faithful and devoted ambassador of the Lord Jesus Christ—an unflinching friend of “Reformation Principles,”—one who has sacrificed much for the cause of sound evangelical truth and order in the Church of God; and we rejoice now to find that his abundant labours are already yielding a rich harvest, and opening up the way for more extended usefulness to the ministry of our holy religion. To God’s grace be all the glory.

Resolved,—That the Rev. ALEXANDER CLARKE and his young but zealous coadjutors, Messrs. Darragh and Gailey, in their mission work in Nova Scotia, are entitled to the Christian sympathies, earnest prayers and liberal support of the Reformed Presbyterian Church, with which they stand more immediately connected.

Resolved,—That we esteem it a privilege to have an opportunity of manifesting our regard to this cause on this occasion, when enjoying the happiness of a visit from the father and one of the sons of this mission—to the former of whom we feel, as a Congregation, under a debt of gratitude for his valuable and acceptable services, on the late, as on a previous, solemn communion season.

A collection on behalf of the mission was then taken up, and the congregation dismissed with the apostolic benediction, pronounced by Rev. A. Bowers.

We are glad to learn that the visit of the brethren has been most favourably received, and the interest of the Church manifested not only in words but in a handsome pecuniary contribution.

ACKNOWLEDGMENT.

The subscriber begs leave hereby gratefully to acknowledge the honour conferred upon him by the pastor and people of the First Reformed Presbyterian congregation of New York in procuring for him a life-membership in the American Sabbath School Union, by paying thirty dollars to the funds of the institution.

New York, Nov. 16, 1850.

ALEX. CLARKE.

REMEMBER THE SABBATH.—It is stated that two pious young men, on their way to the West, refused to take passage with some of their acquaintances on the steamer Griffith, because she sailed from Buffalo on the Sabbath. They went to the house of God; whilst others, to save expense, went on board the Sabbath-breaking boat. The boat was burnt, and between two and three hundred lives were lost; but those two young men were saved from an awful death, by *remembering the Sabbath day to keep it holy.*

EMPLOY THE PEN.—There is a marvellous power in writing down what we know. It fixes the thoughts; reveals our ignorance; methodizes our knowledge; aids our memory; and ensures command of language. "Men acquire more knowledge," says Bishop Jewell, "by a frequent exercising of their pens, than by the reading of many books."

EXPENSES OF DRINKING IN ENGLAND.—The value of the intoxicating liquors consumed in England, in a single year, amounts to sixty-five millions of pounds, or about three hundred millions of dollars. And not long since a Select Committee reported to the House of Commons, that habits of drinking occasion a loss to the wealth of the nation of one million of money for every six millions produced. Yet what multitudes are starving for a morsel of bread!

[For the Banner of the Covenant.]

Obituary.

REV. DR. M'INDOE, SCOTLAND.

The Scottish papers report the death of the Rev. Peter M'Indoe, D. D., Pastor of the Reformed Presbyterian Church, Kilmarnock, Scotland. His numerous friends and the admirers of his writings in this country will join with their brethren on the other side the Atlantic in their expressions of profound sorrow for his sudden removal, and their great respect for the memory of his personal character and public usefulness. Dr. M'Indoe was undoubtedly one of the first men in the Reformed Presbyterian Synod in Scotland, in which there are not a few "burning and shining lights." He wielded a powerful and elegant pen, and often employed it in defence of truth in general, and of the peculiar principles of the Reformed Presbyterian Church in particular. Learned, courteous, and discriminating, he conducted controversy without personalities, with an eminent regard for truth, and with a success worthy of the good cause which it was his great object to advance. In the various treatises and controversial pamphlets which he wrote, in the public documents which he prepared, in the periodical which he edited, and especially in his chief work, "*The Application of Scripture Principles to Political Government*," we always see the hand of a master. Dr. M'Indoe prepared for the pulpit with great care; and his preaching was sensible, judicious, and instructive. As a pastor, he was faithful, laborious, and beloved. As a member of the church courts, he was relied upon for his judicious counsels and calm judgment; and in all his

relations to the church of God and general society, he was a master workman. In him, the church under the care of the General Synod of the R. P. Church in the United States, has lost one of her best friends on the other side the ocean; and another admonition is given to his brethren in the ministry to prepare for rendering up their account to God. We add an extract of a letter to Dr. M'Leod, of New York, from Mr. John M'Indoe, his son. It conveys the particulars of his death, and in an affecting style of filial delicacy and affection. He writes: "I announce to you the death of my father, which took place at Troon, near Kilmarnock, on the morning of Monday, the 2d September. He was in the fifty-seventh year of his age, and thirty-second of his ministry. On the Friday before he died he spoke of you among a very few, and desired me to write you of his death when it should take place, as he considered you one of his oldest and most valued friends. For several months before, he had been seriously complaining from a severe bilious attack, from which he never recovered—his liver getting sadly out of order, and the functions of his body becoming much deranged in consequence. His medical men seemed perfectly at a loss to know what was wrong; and I believe it was to them what my father always said it was, a mystery. He was quite conscious till within a few hours of his death, and during his consciousness he was exceedingly resigned to his situation. He expressed himself, in a clear and decided manner, of his full reliance on, and belief in the Atonement as the alone ground of his acceptance with God. His was as peaceful a departure as was ever witnessed, and to the family it affords the greatest consolation. He has gone to a happier home to be 'ever with the Lord.' I hope you will excuse me for the way I have expressed myself, for I feel a delicacy in writing of my father as I would do of another." "Mark the perfect man, and behold the upright: for the latter end of that man is peace."

Ecclesiastical Proceedings.

ASSOCIATE REFORMED SYNOD OF THE SOUTH.

This Synod met on Monday, the 14th of October, in Head Spring Church, Newberry District, S. C. Its roll shows that there are six Presbyteries, with forty-seven Ministers, and thirteen Licentiates, in its bounds. At this meeting thirty-two Ministers, ten Licentiates, and twenty Elders, were in attendance. During the year \$726,98 were raised for the Domestic Missionary Fund; and \$3,258,97 were reported as in hand towards endowing a Professorship in the Erskine College, which is under the care of the Synod.

The leading subjects under discussion, and which seem to have excited very deep interest, were the lawfulness of Secret Societies, and of Marriage with a deceased wife's sister. The latter question had been referred to the Presbyteries at the meeting last year, in the following form: "Shall Sessions be authorized to receive a person who has married his deceased wife's sister into the membership of the Church, if, in their judgment, it be proper under the particular circumstances?" After hearing the reports of Presbyteries, and having an earnest discussion on this question, the Synod negatived it as follows—ayes 14, nays 34; and laid on the table till the next meeting a resolution of forbearance towards those who may "conscientiously dissent from this decision in the management of very peculiar cases."

In reference to Secret Societies, the Synod resolved: "(1st.) That we are opposed to all Secret Affiliated Societies. (2d.) That we earnestly and affectionately warn and advise all the members of the Associate Reformed Church of the South against all connexion with such associations. (3d.) That any member of the Church who shall hereafter connect himself with such a society, in the face of this friendly advice, shall be viewed as acting in an unfriendly and unbecoming manner towards the Synod and the Church. We likewise recommend that those members of the Church who are already in such societies abandon the same. (4th.) That the above resolutions are not to be construed as requiring Sessions to exclude such individuals from the Church."

In view of the distracted state of the political world, especially of our own country, and of the contrariety of opinion in Synod on the Marriage question, and of the necessity of Divine guidance on that as well as on other subjects, the Synod appointed the third Wednesday of January next as a day of humiliation, and fasting, and prayer.

This Synod appears in a healthful and active state. It is doing a good work, and doing it in earnest. The next meeting will be held at Bethel Church, Burke county, Ga., on the second Monday of October, 1851.

FIRST ASSOCIATE REFORMED SYNOD OF THE WEST.

In this Synod there are seven Presbyteries and seventy-seven ordained Ministers. The annual meeting was held on Thursday, October 17, at Mercer, Pa.; and forty-six Ministers, and thirty-two Elders, were in attendance. During the year a number of vacancies have been formed—young men licensed—licentiates called and ordained; and the general signs of prosperity in the cause of Christ are happily manifest.

The election of a new Professor in the Theological Seminary was postponed until next year. It was "particularly recommended to Presbyteries to guard against giving appointments to students of the fourth year, the fulfilment of which might be incompatible with their duty and interests as *students*."

After a somewhat lengthy preamble, Synod resolved—" (1st.) That we deeply deplore the guilt and shame brought upon our beloved country by the enactment by the National Legislature of the Fugitive Slave Bill. (2d.) That we recommend to the people under our care to memorialize Congress at its approaching session for the repeal of the Bill. (3d.) That as the Bill is evidently in conflict with the higher law of Eternal Justice, and as we must obey God rather than man, we earnestly entreat all our people not to accept or hold any office, in the discharge of which they may be called upon to enforce this bill, and to endure its utmost penalties rather than bring upon themselves the guilt, and upon their religion the reproach, of countenancing its odious requirements, by engaging in any way in enforcing its execution."

The Synod adjourned to meet in the First Church, Pittsburgh, on the first Thursday of September, 1851, at 9 o'clock, A. M.

The Jews.

SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.—For some time this Society has been in active operation; and after examining va-

rious parts of the world for a missionary station among the Jews, its committee have resolved upon a most interesting and important field in Northern Africa. The "United Presbyterian Magazine" says:—

"On the 4th of April, the annual meeting of this Society was held in Greyfriars' Church, Glasgow—Rev. Dr. King, President, in the chair. The Rev. J. Logan Aikman, the Secretary, reported that the Committee, after particular inquiry and patient deliberation, had fixed upon the Northern Coast of Africa as the field of the Society's operations. In Morocco, Tunis, Algiers, and other provinces in the north of Africa, about 900,000 Jews reside, among whom there is, at present, no missionary. They retain many of the customs of the ancient Jews, are mostly engaged in handicraft, not so fond of gold as some of their brethren in other countries, ready to converse on religious subjects, and willing to receive the Scriptures. The month of August was fixed for the departure of the Society's Missionary, Mr. Phillips, to Algiers, where the first station is to be opened. Another Missionary, Mr. Vice, a converted Jew, is to be engaged, who will accompany Mr. Phillips. The meeting was addressed by Rev. Hermann Phillips, Professor Thompson, of the Theological Academy, Glasgow, Mr. Sommerville, Mission Secretary of the United Presbyterian Church, Dr. Bates, and Dr. Robson. Dr. Kidston closed with prayer."

On Wednesday evening, the 7th of August, Mr. Phillips was solemnly ordained and set apart by the Presbytery of Edinburgh, of the United Presbyterian Church, to this great work; and it is understood that he has already left Scotland for the scene of his interesting labours.

Popery.

PROGRESS OF ROMANISM.—Dr. Wiseman, who was born in Spain, but has principally spent his life in England, and is regarded as in every respect an Englishman, has just received a Cardinal's hat from the Pope at Rome. He has also received the appointment of Archbishop of Ireland, and is under nomination as Archbishop of Westminster, a Metropolitan See. He has been a faithful servant of Rome for years past, and Rome rewards him well.

The *Roman Catholic Annual Register* for this year gives a list of seventy clergymen who have left the English Church, and embraced the Roman Catholic faith; and such are the encouraging grounds upon which the Pope and his advisers suppose the time has come for them to occupy the British mind with their system, that five new Bishoprics have just been created in the Anglo-Catholic Church. A correspondent of a New York paper, writing from London last month, says:—

"The nomination of Dr. Wiseman as Archbishop of Westminster, a Metropolitan See, will doubtless give rise to angry discussions in England, where the late Gorham controversy has greatly increased the religious zeal of both parties. Rome is making rapid strides in England; you would be astonished to see the number in black gowns and slouched hats to be seen walking about the London thoroughfare. It was but yesterday that I met a monk in the Strand with naked feet and sandals, telling his beads as he went on, seemingly unconscious of the busy and animated throng around him, who, however, I must say, took no notice of him. Rely upon it, you will hear more of this by and by."

Domestic Missions.

EXTRACT OF A LETTER FROM OREGON, DATED

Vancouver, July 1st, 1850.

We reached this place on the 22d of last November, well drenched in rain, for we had not seen a dry day for two weeks before we arrived; and every thing we had was wet, except our books. When we came to the Dalles the season was too far advanced to cross the Cascade moun-

tains, so we had to build a raft to carry our wagon to the Cascade Falls. We reached the falls without much difficulty, and hired two Indians to take our trunks and ourselves in a canoe to Vancouver. One of these Indians is a preacher of the gospel. He was instructed by Mr. Perkins, whilst he resided at the Dalles, I believe. Christianity has done him good, but he needs to learn more of it. He would have taken every thing we had, and wanted more if he could have gotten it.—I spent the winter without doing much work, and in the spring I put in a small crop of potatoes, cabbage, peas, onions, and oats, which all look very well. My crop is on the Willamette, four miles from its mouth, and twenty miles from Oregon city. We moved from there last week to where we now reside. Mr. Switzler, with whom we now reside, came to our former residence to employ me to teach the children of his district.—He offered me from twelve hundred to fifteen hundred dollars, and a free house and garden for one year. When he found I was bent on a trip to the gold region, he invited my wife to stay with them whilst I was gone. His wife also came and made us promise to move there before I left. We did so, and next week twelve of us will start for the De Chutes river, where gold is said to be found; and if we fail there, we will go on to the Spokon country, which is about four hundred miles from here. This is the best country for a poor man I have ever seen. I landed at Vancouver without one cent of money, and had to borrow fifty cents to buy bread for supper; and before I got to work was one hundred and thirty dollars in debt; that I soon paid off, and earned plenty more, although I have not been at work more than half my time. The Indians are wasting away, and will soon become extinct. There are, perhaps, twelve or fifteen tribes within the bounds of the white settlements; and some of these have not more than twenty persons in the tribe. The white man carries death to the Indian wherever he goes. He teaches him vice, but not virtue, and the red man becomes extinct.

Dr. Whiteman must have improved the condition of the Sioux and Nez-Perces tribes very much. I saw one of the latter tribe who could write his name. He lamented the death of the Dr. very much. We found the Sioux very friendly when travelling through their tribe. We found Otter Skin, one of their chiefs, some eight miles from his wigwam. He travelled with us to his house, where we encamped for the night, and were visited by all the Indians in the vicinity. Here we were not a little disappointed. All the Indians we had seen before, and the Snakes particularly, were the greatest beggars we had ever seen: these asked for nothing. The chief stayed until all were gone, and told us not to be uneasy about our stock; we would find them all in the morning. Our company consisted of seven persons the most of the way from Fort Hall, and yet we got along as well as if we had numbered one hundred.

At the De Chutes river we hired a pilot to ride before our wagons, to show us the ford, for which we were to give a shirt for each wagon. When we started into the river, the Indians crowded around our teams, each trying to render some service, and to me they were a great injury. When we reached the shore, every one claimed a shirt. All the shirts we had would not have paid them what they thought they were entitled to. We gave the pilot a shirt for each wagon, and drove on, showing them that we were armed if they should persist. Their chief followed us to our noon camp, and took dinner with us, and all was well. He

came down with one hundred head of horses last week, sold them, and returned yesterday. One of our mess went with him to trade for horses for us in his country, and meet us at the Dalles.—I have filled up so much of my paper, that I will not have room for a description of the country. I will leave that for my next. The timber is mostly cedar and fir: of the last there are three kinds—red, white, and yellow. I have measured fallen trees two hundred and forty feet long; and some are said to be three hundred feet. You can form no idea of the size of it until you banish from your mind the black-jack of Illinois. Game is plenty; of the feathered tribes we have ducks, geese, and swans, in the winter season, all very numerous. They come here to winter. Deer are not as numerous as they were in Illinois. Wolves very plenty. Some panthers and tigers. Bears and elks in the mountains. Fish of various kinds abound in our streams, the best of which are sturgeon and salmon: the last named innumerable. They are the principal food of the Indians. We pay twelve dollars per barrel for them. The Hudson Bay Company put up a great many every year. I am glad to learn that you intend to visit Oregon. I expect to return home on a visit. We will come out together. Now for the prices current. A horse from one hundred to two hundred dollars. A cow and calf, one hundred dollars. A yoke of oxen, two hundred dollars. Fresh pork, twenty-five cents per pound. Beef, fifteen cents per pound. Butter, from seventy-five cents to one dollar. New potatoes, ten dollars per bushel. Peas in the pod, five dollars. Flour in Vancouver, forty dollars per barrel; in Oregon City, twenty-five dollars. It rose in Vancouver in one day twenty dollars on the barrel when they heard the news from De Chutes and Spokon, and yet no one knows whether the diggings will pay.

I have just returned from Oregon City. On my way home I met the Columbia, the first steamboat on our western waters. She is a small craft, but may do for a beginning. Three more are expected. When they all get under head-way, travelling will be easy.

Foreign Missions.

A VISIT TO HURDWAR.

[Continued from p. 330.]

Mr. Caldwell and I, assisted by two Catechists, were the only members of our mission present, and indeed the only missionaries, with the exception of Mr. Thompson of Delhi, Mr. Caldwell's father-in-law. I suppose you already know a little of Mr. Thompson;* but I will here introduce you to him a little more fully. As a linguist he stands almost unrivalled, if at all equalled, by any of the whole missionary corps. He is a perfect master of the principal languages of North India, and the ease and fluency with which he addresses the Hindoos in their mother tongue, as well as his thorough knowledge of native character, manners and customs, render him a most valuable missionary. As an author, too, he is well known, and his Hindoo Dictionary is generally considered a masterly production. He is now the oldest missionary in these regions. It is thirty-one years since first he preached to the Pilgrims at Hurdwar, and has been here every year since, except five years spent in Bengal. He was the first missionary who visited Hurdwar, with the exception of Mr. Chamberlain, who was there once or twice. Although

* Our readers will have seen with regret, the intimation in our last number of the death of this excellent man.

now an elderly man, and after so long a career of most laborious application to business, he still possesses the vigour of youth. You will meet him at the Méla, jostling his way through the densest portion of the crowd, at the hour of noon, under a scorching sun; or you will find him close by the Ghát, in the centre of a listening throng, earnestly engaged in his labour of love, and you will at once perceive by the straining attention of the hearers to every word he utters, that they recognise in him a master of their own native tongue. During the recent Méla I was much in his society, and the impressions he then made place him high in my estimation. I have met no man yet in this country so thoroughly conversant with the social condition of the people of Hindustan. If any of your honour-conferring colleges ever think of selecting a member of our brotherhood as the object of its favours, I think they could not make a better choice than the worthy "Father Thompson," as he is familiarly styled among our missionaries. I am sure, if our Baptist brethren in America knew that they possess so worthy a representative in these parts, they would not fail to "do him honour." Excuse this digression. I deem it necessary as a correct introduction to one who is a constant co-labourer with our missionaries at Hardwar. We arrived there on the 2d of this month, and remained till the evening of the 10th. During the first three or four days the people did not seem disposed to come to our tent, and we were obliged to go to them, wherever they could be found; but for the last few days the tent was constantly crowded the whole day; sometimes the number exceeded five hundred. The audience, however, is not always composed of the same individuals, for they keep constantly coming and going. I was chiefly engaged in distributing books, as my knowledge of the language is not yet sufficient to give me courage to venture upon a set address before such an audience; besides, mere Urdú seems of little use at Hurdwar, where, to be appreciated, the addresses must be in *Hindu*. Mr. Caldwell speaks Hindú well, and did not spare himself at the Méla. The catechists, too, were of very great use. There were also abundant opportunities for conversations with individuals and groups, in which I could take a part, and which afford an opportunity for usefulness. We distributed a great many books to those who could read, chiefly in the Hindu and Panjabi languages. The station occupied by our tents is about a mile from the principal place of bathing. We have occupied this spot for many years, and our right of possession is becoming universally acknowledged. It is the best place we could pitch upon for our work, though not, in many respects, the most comfortable. We suffer chiefly from two causes—*heat* and *flies*; the former is owing to the entire want of trees to shade our tent, and the other from the quantity of horses around us, brought here for sale. Notwithstanding these inconveniences, we prefer this spot to any other, even where these might be avoided to some extent.

Hurdwar itself is a mere village, and but for the annual Méla and constant pilgrimages, would dwindle to nothing. There are a great many fine temples and houses built for the accommodation of pilgrims. These are built chiefly of stone, found here in great abundance. The principal stream of the Ganges does not pass the grand bathing Ghat. An island about half a mile in breadth separates it from the other. The stream that passes the Ghat is gradually becoming less, and but for the artificial means employed by the Brahmins to turn into it a sufficient

supply for the purpose of bathing, it would become completely dry at this season. The deepest part of the *Brahm Kund** did not cover the bathers far above the knees, whereas, some years ago, it covered them over-head. Thirty years ago, at the "Coom," several hundreds of men, women and children were drowned and crushed to death at this place, in the general rush that took place on the great day of bathing. In consequence of this, the "Company" constructed a splendid stone ghát or landing, down the steps of which the crowd can now go with more safety; yet still, unless care be taken, there is danger of the pressure from above overcoming and trampling to death those below. The day we left, the magistrate informed me that two deaths had been reported that morning, and we expected to hear of more when the rush would take place that evening, at 7 o'clock.

As you approach the Ghát, you are carried along by the living crowd, and often completely *jammed* by meeting with an opposing current. A European, however, generally fares better than a poor native, on these occasions, as the respect paid to his character, or rather his person, prevents the natives from coming in contact with him, *if possible*. At the entrance to the Ghát, you have an instance of the way in which the Honourable Company engage in no very honourable employment. There is the Company, in the person of a *Ghoorka sepoy, barefooted*, with a long bamboo in his hand, inflicting summary punishment upon the *heads* of those unfortunate wretches who may happen to step over a *certain line* with their *shoes on*. All beyond this limit is *holy ground*, and the Honourable the Company's Government deem it right and proper to teach the *ignorant Hindoos* due respect to the requirements of their *own religion*. When will the Government of this country learn to let Hindooism alone, and allow it to stand or fall by its own merits? Yet the two greatest places of pilgrimage in India—the temple of Juggernaut and Hurdwar—bear witness to the *pusillanimity* of the English power in this land. At both these places is the Company's power prostrated before Hindoo superstition.

[To be continued.]

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE, DATED

Saharanpur, June 25th, 1850.

REV. AND DEAR SIR,—YOUR very welcome and interesting letter of April 1, was received just two months after date. I was much interested in the important and varied information it contained.

You may think, in America, that we have little use for papers, pamphlets, &c.; but I do not think this the case. I think, except we get some information of what is passing at home, we will lose interest in our own work here. I am sure I never receive a letter or paper from home, but after reading it I begin again my labours with double energy. It revives my spirits, and lets me know that I can still have communication with dear friends on the other hemisphere.

We are now very anxious to get the news of the Synod's proceedings. I hope there were no breakings in among you. I trust that order prevailed, and that harmony remained unshaken. When will brethren indeed dwell together in love, as sons of the same Parent and heirs of the same inheritance?

* The well or fountain of Brahma.

Editorial.

A MISTAKE—DAY OF THANKSGIVING.

By a great oversight, the day appointed by General Synod to be observed for *Thanksgiving*, was referred to in our last number as a day of *Fasting and Humiliation*. We hope that this mistake, which has caused us much regret, will not result in any general error, as our ministers and licentiates, should their memories have failed, will have been led to correct it by referring to the "Report on the Signs of the 'Times,'" in the Minutes of Synod, containing the causes of fasting and thanksgiving, and generally read when these days are observed. We have endeavoured to issue this number of the Banner in time to reach our most distant subscribers before the day specified, and therefore now mention the 28th of November as the day appointed for thanksgiving. As in most of the States the civil authorities recommend the observance of some day for this purpose, the act of Synod provides that the day thus appointed, or any other found convenient, may be observed.

DOMESTIC MISSIONS.

The *First Sabbath in December* has been appointed by the Board of Missions as a day on which it is recommended that a collection for Domestic Missions should be taken, in every congregation throughout our church. The statements which have been published in the Banner from time to time, must have convinced every one how important and how promising is the field presented to our efforts. The means to sustain the missionaries, who are labouring with so much assiduity, are very scanty. It is, we suppose, generally understood that Domestic Missionaries are authorized to draw upon the Board for the deficiency when their receipts from the places in which they labour amount to less than the *per diem* allowed by Synod. A number of such drafts have been made, which have been met as far as the funds of the Board permitted, but we regret to say that a *large sum is yet unpaid*. As the work in which they are engaged is indeed toilsome, often painful and dangerous, and always self-sacrificing, we feel sure that there will be a general desire to provide adequately for their pressing wants. A number of our Domestic Missionaries have devoted, not merely their own labours, but the hard-earned resources they may have been able to obtain by other labours in previous years. They seek only for a competency—they have devoted themselves to the work of the ministry, and it is not too much to ask that they be sustained while engaged in it. While they are ministering at the altar, they should live by the altar. We hope that every minister and every probationer will bring this subject before the congregation he may address, either on the day specified or at any time soon after, if thought more expedient, and that the amount thus raised will be duly transmitted to the Treasurer of the Board.

LIBRARY FOR THE WESTERN THEOLOGICAL SEMINARY OF THE REFORMED PRESBYTERIAN CHURCH.

By the notice published in our October number, our readers have been informed that the Western Theological Seminary, which was instituted at the late meeting of General Synod, will shortly commence its operations. We are happy to learn that its prospects are very encouraging, and we hope it

will receive the cordial support of our entire church. We have been informed that a library for the use of the students is very much needed, and subscription papers have been sent to various congregations soliciting the means to procure a suitable collection of books. The amount considered necessary is one thousand dollars, and were every member of our churches to contribute even a *quarter of a dollar*, much more than this could be raised. It is very desirable to have the amount which may be relied upon ascertained by the end of the year, as there is at present a favourable opportunity to procure the books by means of a former student who is now in Europe. We commend the object to the attention of all the members of our church, and hope it will receive hearty and universal encouragement.

MISSION TO NOVA SCOTIA AND NEW BRUNSWICK.

We mentioned in our last number that Rev. A. Clarke, of Amherst, Nova Scotia, was then on a visit to the United States. Shortly after, we had the additional and very great gratification of meeting with his youthful coadjutor Mr. W. S. Darragh, who had also come to attend the fall meeting of the Northern Presbytery. We have been happy to find that the younger brethren view their field as highly important and exceedingly encouraging, while they express the greatest regard, affection, and confidence towards the senior missionary, who also speaks of them in terms of high commendation. Calls from Goose River for Mr. Darragh, and Chimoguee for Mr. Gailey were presented at the late meeting of the Northern Presbytery. Mr. Darragh being present, accepted the call made for his services, and has been ordained to the office of the holy ministry. It is understood that Mr. Gailey will accept the call from Chimoguee, and Mr. Clarke and Mr. Darragh as a commission of Presbytery can attend to his ordination and installation. Thus it will be seen that while at the commencement of this year but one minister of our church was found in that interesting region, and he broken down by excessive labour and debilitated health, three are now placed there, all able and willing to blow the gospel trumpet—the older missionary having regained his health, and younger brethren, who went to his assistance at so critical a juncture in our ecclesiastical affairs there, having now been called to take part in the ministry, and as sons with a father to labour with him in the gospel. In view of all, may we not exclaim, “What hath God wrought?”

CLOSE OF THE VOLUME.

With this number we close another volume of the Banner, and we feel that it would be improper to neglect the opportunity to express our thanks to the friends who have given us their aid and encouragement, and our regret that the pressure of many cares has prevented us from making the publication more worthy of their favourable regard. Our simple object has been the glory of God and the good of his church, and although we are deeply sensible that we have come far short, yet we are not conscious of intentional error. As the magazine has been viewed by us as the organ of the whole church, its pages have always been open for the discussion of any subject connected with its operations, even if presenting views in which we might not personally concur. We hope such arrangements will be made as will render our next volume more valuable and useful, and earnestly solicit such as hold the pen of the ready writer to furnish articles for our pages, and all our friends to exert themselves to extend our circulation.

INDEX—1850.

- Acquainted with Members of the Church, 67.
 Address, 177.
 Afflicted, Counsels to the, 93.
 Allegheny, Ref. Pres. Church in, 334.
 American Missionary Association, 60.
 Amherst Point (N. S.) Bible Class, 297, 304.
 Anecdote, 135.
 Anger, 254.
 Appeal of the American and Foreign Christian Union, 118.
 Associate Synod, 302.
 Associate Reformed Synod, 303.

 Backsliding, 33.
 Baptized Children, 38.
 Baxter, 68.
 Bible burning, 72.
 Bible Society, 81.
 Black, Rev. Dr., Memoir of, 32.
 " " Synodical Notice of, 197.
 Boys, Advice to, 255.
 Bread, found after many days, 90.
 Brown, Robert, Obituary of, 74.
 " Wm., " 41.
 Burdens, bear ye one another's, 95.
 Burials in Cities, 64.
 Burns and Scalds, 146.

 California, 92, 270, 297.
 Campbell, Rev. J. R., Letters from, 24, 123, 153, 185, 188, 265, 297, 300, 366.
 Chicago, 63, 76, 86.
 Children, occupation for, 109.
 Children can do. What, 75.
 Church, an object of love to believers, 161.
 Church-going, Obstacles to, 171.
 Cities, Churches in, 94.
 Clarke, Rev. Alexander, 269.
 Clouds, 108.
 Colleges and Schools, 81.
 Compromise, Shall we, 119.
 Condensed Truth, 176.
 Cooke, Rev. Dr., Letter to, 32, 46, 77.
 Corrections, 64.
 Covenanting Church could do, What, 256.
 Criterion, An accurate, 271.

 Dancing, 267.
 Darragh, Mr. W. S., 268.

 Dead Tree, The, 279.
 Dick, Dr., Testimonial for, 62.
 Directory for Domestic Missionaries, 64, 125.
 Directory and Rules of Order, 334.
 Doctor, The Mistaken, 40.
 Doubting, Directions for, 65.

 Edgar, Rev. Dr., Death of, 320.
 Elders of the Church, Call for the, 72.
 England, Benevolent Efforts in, 321.
 Eternity, 139.
 Evidence of Genuine Piety, 136, 211.
 Exertion, Duty of Christian, 4.
 Extent of our Country, 83.

 Fact, A Startling, 94.
 Faith, The Author and Finisher of our, 6.
 Family Reading, 172.
 Father's Counsels, 287.
 Flavel, Rev. T., Ordination of, 160.
 " " Removal to Cincinnati, 366.
 Fugitive Negro Blacksmith, 346.
 Funerals on the Sabbath, 61.

 Ganges, Journal of Voyage up the, 57, 87, 121, 262, 331, 363.
 Gold Dollar, The, 74.
 Grumbling, 69.

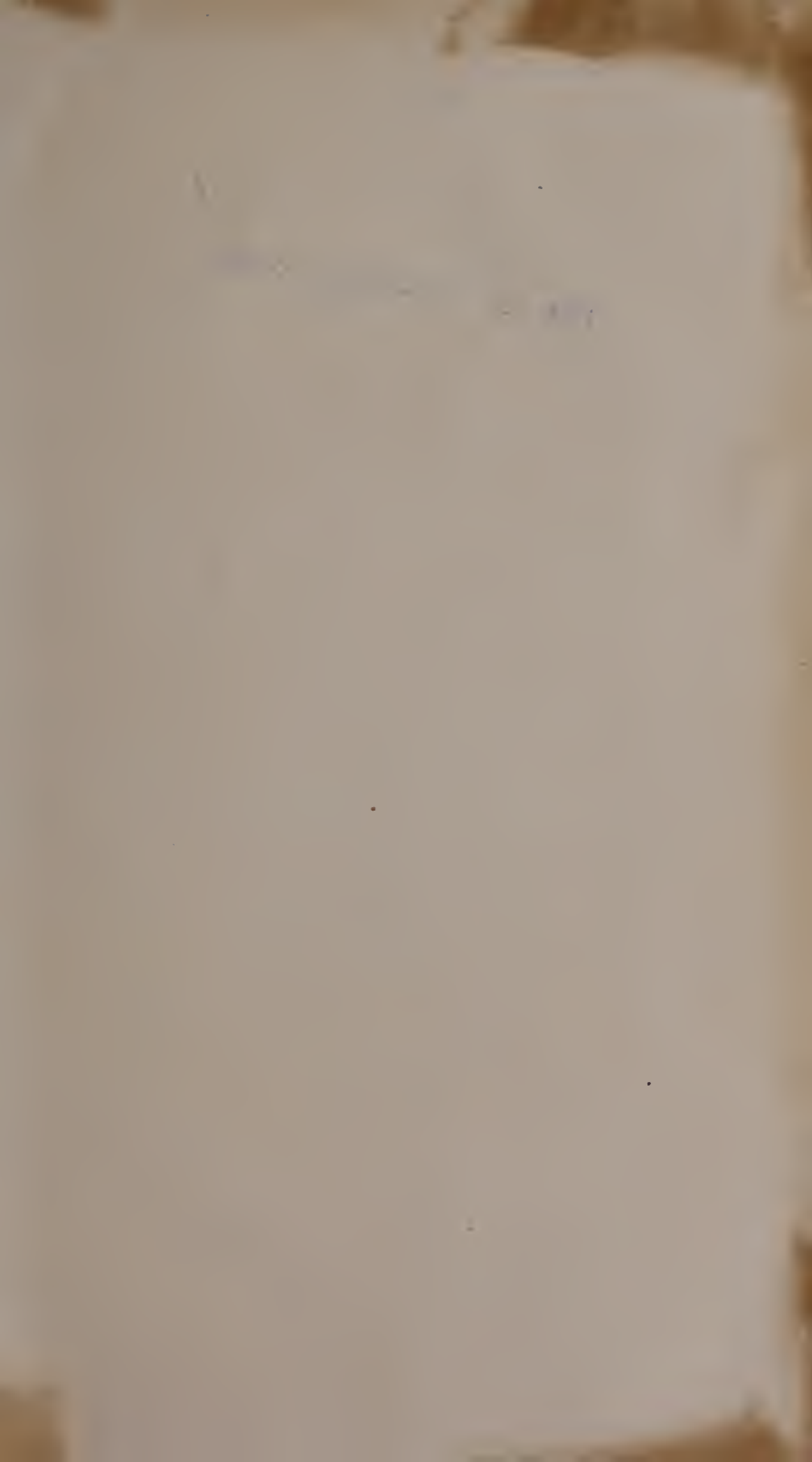
 Help One Another, 246.
 Heron, Rev. D., Ordination of, 64.
 Hindu Mother, The, 254.
 Hurdwar, Visit to, 327.

 Incident, An Affecting, 101.
 Independent Congregational System, 12.
 Inordinate Expenditure, 279.
 Inquiries, 160.
 Inquisition at Rome, 181.
 Inspiration of the Scriptures, 69, 101.
 Instrumental Music, 295.
 Ireland, at One View, 147.
 " Condition and Prospects of, 111.
 " Ref. Pres. Synod in, 26.
 " Romanism, A Novelty in, 282, 315, 353.
 " South of, 82.
 Irish Pres. Home Missions, 32, 49, 110.

 Jewish Parable, 138.

- Lamb, Mr. George M., Ordination of, 367.
 Library for Saharanpur, 157.
 Leisure Hours, 175.
 London, Ref. Pres. Church in, 63.
- Macleod, Late Dr. Alexander, 93, 304.
 Man, I Saw Asleep in Church, 245.
 Meek, The, 69.
 Minister, How to Encourage a, 280.
 Ministry, The, 243.
 Missions, Report of Board of, 222.
 Missions, Domestic, 53, 64, 160, 224, 238, 267, 358.
 Missions, Foreign, 24, 57, 87, 121, 128, 148, 223, 262, 297, 327, 363.
- Nearer Home, 3.
 Nevin, Rev. John, Report of, 53.
 New Year, 29.
 Northern Ref. Presbytery, 95, 200, 239.
 Nova Scotia, 95, 127, 267, 368.
- Obituary—Alexander, Mrs. J., 251.
 Branyan, Wm., 322.
 Brown, Robert, 74.
 Brown, Wm., 41.
 Hill, Mrs. M. J., 252.
 M'Leod, J. N., 42.
- Odd Fellows, 62.
 Ohio Reformed Presbytery, 207.
 Opponent Disarmed, 37.
 Oregon, 145, 270, 360.
 Original Seceders, 326.
- Pearson, Mr. James, Ordination of, 367.
 Persian School in India, 139.
 Philadelphia, 83.
 Philadelphia Ref. Pres., 28, 32, 202.
 Pittsburgh Ref. Pres., 203.
 Poetry, 45, 75, 107, 144, 176, 253, 289.
 Poisons, Deadly, 253.
 Politeness at Home, 75.
 Popes and Bishops, Character of, 72.
 Portrait Gallery, 112.
 Prayer, Posture in, 277.
 Prayer, Answering our own, 37.
 Presbyterian Church, Statistics of, 52, 82.
 Prosperity, Criterion of, 281.
 Protracted Revival Meetings, 164, 247.
 Psalmody, An Inspired Defined, 305, 337.
- Qualifications for Lord's Table, 934
- Rainbows, 321.
 Reason, A Good, 86.
 Recommendation, The Best, 68.
 Record, Home and Foreign, 61.
 Ref. Pres. Church in America, 28, 192.
 " Ireland, 26.
 " Scotland, 28, 192.
- Remarks on a Protest, &c., 17.
 Remarks, an Article by a Layman, 317.
 Repentance, Fruits meet for, 5.
 Response, A Passing, 31.
- Retort, A Keen, 68.
 Roving of Church Members, 174.
 Rules, Sir M. Hale's, 175.
- Sabbath Evening, 126.
 " Observance of the, 167.
 " Remember to Keep Holy, 289.
 " Travelling on the, 153.
- Sacramental Communion, 129.
 Saharanpur, 13th Annual Report of Station at, 148.
 " Presbytery, Report of, 210.
 St. Louis, 83.
 Science, Curiosities of, 349.
 Scotland, Free Church of, 303.
 " Covenanting Ministers in, 9.
 " Communion Season, 141.
 " Letter to Reformed Presbyterian Synod in, 220, 367.
- Secret Societies, 15, 250.
 Seminary, The Theological, 32, 155, 198, 216.
 Servant, Meaning of, 134.
 Similitudes, 279.
 Sing, Children should Learn to, 75.
 Signs of the Times, 217.
 Slavery, Action of General Assemblies on, 259.
 " J. Q. Adams on, 42.
 " The Union, and the Constitution, 125.
- Slaves, Instruction of, 43.
 Something to Think About, 281.
 Storms, Never Stop for, 352.
 Students of Theology, Proceedings of, 210.
 Suggestion, A, 358.
 Sustentation Plan, 334, 356.
 Synod, Late Meeting of, 290.
 Symington, Dr. Andrew, 273.
- Teacher in his Closet, 45.
 Testimony, New Edition of, 128.
 Theological Seminaries in the U. States.
 The First, 127.
 Tongue, A Soft, 68.
 Travellers and Visitors, Rules for, 247.
- Union, Conference on, 22, 333.
 Union, Report on Christian, 212.
 United Presbyterian Synod, 326.
 Unity of Church, 231.
- Waldenses, 84.
 Wants, 86.
 Washington, Character of, 156.
 Western Reformed Presbytery, 208, 367.
 Williamsburgh, N. Y., Church in, 157.
 Woodside, Rev. J. S., 57, 87, 121, 124, 189, 331.
 Worn-out Ministers, 173.
- Young, For the, 43, 74, 108, 139.
 Youth of Xenia, Proceedings of the, 20.



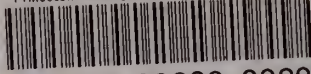


For use in Library only

FOR USE IN LIBRARY ONLY

I-7 1850
The Banner of the Covenant

Princeton Theological Seminary-Speer Library



1 1012 00309 0828

